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# THE CHURCHMAN.

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MARCH, 1906.

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## The Month.

Church  
Schools.

THE discussion of the Education question has occupied a great deal of attention during the past month, more particularly in the columns of the *Times* under the heading of "The Clergy and Schools." This correspondence has included some very useful and informing contributions. Mr. Russell Wakefield made a strong plea for compromise on the basis of the retention of Bible teaching in the schools; and the Dean of Carlisle's testimony, as the result of his experience on the London School Board, was valuable evidence of the possibility of this line of action. The letters of Lord Halifax and Lord Hugh Cecil are just what might have been expected, and, together with an article by Mr. Lathbury in the *Westminster Gazette*, show that unless the extreme High Churchmen can get full denominational instruction they are prepared to accept the alternative of secular schools. Lord Halifax's words are characteristically frank on this point: "The choice lies between the support of the religious teaching of all denominations or none." A curious but not surprising instance of extremes meeting is found in the fact that a well-known Congregationalist, Dr. Guinness Rogers, favours the same view, so that if we were to listen to extremists on both sides, the Bible would very soon be no longer taught in the elementary schools of this country. We refuse to believe that this result is inevitable, and we heartily endorse the view of the *Westminster Gazette* when it says:

"It would be lamentable if a minority of Churchmen, aided possibly by a minority of Nonconformists, should shut us in to the vetoing of all religious teaching in the schools. An entirely secular system can, as we have often

pointed out, be easily demonstrated to be the most logical; but the broad fact remains that it is not what the bulk of public opinion desires to see."

In this connection we cannot refrain from expressing our profound regret that a Bishop of such great influence, and on many current questions with so true an insight, as the Bishop of Birmingham, should be committed to the impossible position of concurrent endowment as the only policy for Church schools. Dr. Gore actually urges that the parents shall determine the kind of religious teaching and the kind of teachers to give it, and "that the State shall impartially facilitate the teaching of the religion chosen by the parents." Such a policy is utterly impracticable, and if pressed would lead directly and immediately to a system of secular education.

It is curious to note the almost entire forgetfulness on the part of Lord Halifax and his followers of the one fact which rules the situation: we mean the fact of the Church schools being now on the rates. It is obviously impossible that these schools can continue to be exactly as they were before rate-aid came in. Archdeacon Sinclair, in the *Layman*, shows this very clearly by once again calling attention to Archbishop Temple's wise words on the point. Concurrent endowment for all denominations is an impossible policy, especially from the educational and practical standpoint, and it is useless for Churchmen to advocate it with any hope of success. Those Churchmen, therefore, who will be content with nothing short of full denominational teaching and an entirely Church atmosphere, must be prepared to pay for it and maintain their schools apart from the rates. Those, on the other hand, who value most of all the presence and influence of the Bible and its teaching in our elementary schools, will be prepared to consider any fair and just plan by which this inestimable benefit may be preserved to our children. The letters in the *Times* from such representative men as Bishop Welldon, the Deans of Carlisle and Ripon, Canon Wilson, Mr. Russell Wakefield, and, above all, the Bishop of Carlisle, together with communications to the *Record* from several leading Evangelical

A Fact  
Overlooked.

Churchmen, plainly show that such a policy is commending itself to the great central body of Churchmen, and we believe that it will win for itself more and more support, and become one of the main principles of the new arrangements.

In nearly all of the letters from Churchmen on the Education question, attention has been almost entirely concentrated on Church schools, to the practical forgetfulness of the fact that a very large number of Church children receive their education in Provided schools. Any policy of religious education should surely take account of these, and yet this phase of the question is constantly overlooked. To insist on denominational instruction in Church schools is likely to lead not only to the virtual loss of these schools to the Church, but also to a still greater catastrophe—the loss of religion in Council schools. On the other hand, a policy of Bible-teaching for all schools alike would ensure a religious education for all the children of the land, subject, of course, to the conscience clause for non-Christian parents. Is not this worth securing? There must be a large proportion of Church of England children among the millions now being educated in Provided schools; and to feel that all these, as well as those in Church schools, are being taught the Bible day by day would be a profound satisfaction to all who love their country and desire to see the children growing up in the fear of God.

We wish we could print *in extenso* the admirable and weighty letter by the Bishop of Carlisle which appeared in the *Times* of February 12. It was in every way a wise, forceful, and statesmanlike utterance. Bishop Diggle had no difficulty in disposing of Lord Hugh Cecil's reference to baptism by showing that baptism introduces not to a denomination, but to a Church government. He then pointed out what the State can and cannot do, and we commend the following words to all our readers :

“ Obviously the duty of the State is with fundamental, not denominational, religion. No State can wisely discard the immeasurable value of the religious



training of its children. There is no foundation of noble morals so sure and stable as religion ; nor any foundation for good citizenship so strong and firm as noble morals. There are not many steps in the descent from a non-religious to a non-moral nation, and from a non-moral nation to a nation in ruins. A wise State, therefore, will show itself very solicitous in the matter of religious education. But religious education of what sort ? Surely of the sort common to next to all of the denominations and the overwhelming majority of parents, the minority of Unitarians and others being so small that no difficulty would be found in making ample provisions for their just requirements. The experience of the London School Board and of other great boards and education authorities throughout the land has proved that no practical difficulty is found in framing such a syllabus of common Catholic Christianity, and that the results of the teaching given under this syllabus are not only mentally in the way of knowledge, but spiritually in the way of character, very good. This non-denominational teaching is not sectarian, but Church teaching in the same sense as baptism is not a sectarian but a Church sacrament."

**The Real  
Issue at Stake.**

With another extract from the Bishop of Carlisle's letter, we leave the subject for the present :

"The dread spectre of sectarian education has arisen above the horizon. The rescue both of the children of the State and the State itself from the deadly poisons attending this spectre is the great trumpet of our battle-cry. We believe denominational education in our elementary schools on voluntary lines to be impossible, because of the magnitude of the number of teachers required ; and on State-paid lines impracticable in the existing temper of the nation. We cannot, for the sake of the children, afford to wait for Lord Hugh Cecil's centuries and millenniums. Two possible courses lie straight before us—secularism and non-denominational education as part of the school curriculum, supplemented, we earnestly hope, on one or more mornings of every week by facilities for denominational instruction ; and for the sake of countless multitudes of children, especially amongst the poor, whose best, if not only, opportunity of learning of Christ is in the day-school, I most eagerly accept the latter alternative."

Possibly before Easter we shall have the Government Bill before us, and we hope it will be framed along the lines of Mr. Birrell's recent utterances, and will prove such a national and permanent settlement of the question as will insure the greatest good of the greatest number.

**The Church  
and Labour.**

The Bishop of Birmingham, in a sermon at Oxford last month, said that the Church of England is just waking up to the consciousness of how little a hold she has of the working classes. We

welcome this frank confession of what has been felt by many for a long time, but which has been proved beyond doubt and brought into special prominence by the results of the recent Election. Bishop Gore rightly said that the real strength of the Church of England lay in her influence over the poor rather than over the rich, and the Election will prove a great blessing to the Church of England if this fact is brought home definitely to us all. Two things in particular need attention. There must be much more sympathy with social problems on the part of Churchmen of all schools, and it must be proved to demonstration that the Church is directly concerned in the land, housing, unemployed, and other social questions. The Church of England has been regarded far too exclusively as a Church of the rich and middle classes, and while we must never forget the claims of these sections of the community, or limit the Church to any one section, it remains pre-eminently true that she must make a special appeal to the vast body of the population. Another point of consideration often brought up and as often shelved is the question of our Church services. As things are at present they do not appeal to the average working man. The thought and language of the Prayer-Book are often remote from the interests of the people, while the structure of the services is undoubtedly difficult to follow. Nothing has been more striking from time to time through the ages than the power of adaptation in the Church of Christ. This is inherent in the fact of the indwelling of the Divine Spirit. If the Church of England would display this necessary power, we should soon see what a strong appeal she could make to the people of our land. As it is, we are tied and bound by the chain of our traditions, and the result is that the masses go past our doors uninfluenced for Christ and His Gospel. The Bishop of Stepney's words, in a sermon at St. Paul's last month, put our duty very clearly before us :

“He did not ask that the Church should in the slightest degree identify itself with popular movements for the sake of winning popularity, for its duty was to comprehend every class. It must learn to approach the people, not in any spirit of condescension, but in a spirit of brotherly sympathy. It was impossible for them to reach the people if they were to be bound by the

services of the Prayer-Book, noble and beautiful as those services were, for that presupposed a certain trained intelligence; the Church must learn to be elastic in its methods of reaching and speaking to the mass of the people. They must come out from behind the entrenchments of their separate parishes, and let the mass of the people see that the Church of England was still capable of acting as one body with a common enthusiasm for the common call which God addressed to men."

Parochial  
Relief.

Another utterance of the Bishop of Birmingham last month is worthy of careful attention.

He addressed a meeting of the Christian Social Union in London, and while the entire address is valuable and inspiring, we desire now to call special attention to one point. Here are the Bishop's words :

"There is one thing that I do passionately desire. I am quite certain that in all these matters, in our whole attitude towards the great social problems, and towards the great labour cause, we Churchmen are prejudiced because we have got into quite a wrong relation towards the relief of suffering and poverty and pain. I am as sure as I can be that what is best in the labour of England is in part alienated from the Church, because it has so largely got into the habit of thinking that the people go to church for what they can get. I am certain that a primary part of the policy of the Church is by all the means in its power to labour for the secularization of all matters of relief. Let them be as far as possible made part of the work of the municipality; the work of the body of citizens, the work of the State, without respect to religious differences."

No truer or wiser deliverance has been made on this subject for some time, and, lest anyone should be afraid that if Bishop Gore's proposal were carried out the Church would have no scope and outlet for charity, it may be pointed out that we should still have at least the care of "the household of faith," as well as opportunities for individual Christian beneficence. If the relief of the poor, many of whom have no connection whatever with their parish church, could be separated from the spiritual work of the clergy and their helpers, it would be an incalculable boon. Who does not know and deplore the strong competition between religious bodies by means of doles and other similar inducements? And who is not aware that endowments for charity from pious founders of former ages are not an unmixed blessing in a parish?

Lady  
Wimborne.

We have observed with great regret the announcement of the resignation of Lady Wimborne of the presidency of the Church of England League. The loss to the League will be immense, for Lady Wimborne has been the very soul of its life and work from the commencement. She will, however, have the great satisfaction of knowing that during the years of its existence the League has brought the true position of our Church before many who had not before realized the perils surrounding us, and the duty to maintain unimpaired our reformed heritage. We hope and believe that the members of the League, under the able guidance of the Dean of Canterbury, will prosecute the work with greater vigour than ever. Certainly the need of testimony to the true nature and position of the Church of England is as great as ever, and in this work we do not doubt that the Church of England League will continue to bear an honourable and prominent part.

The Christian  
Priesthood.

In the course of a recent article on "Christian Mysticism," Dr. T. M. Lindsay, of Glasgow, gave expression to the following suggestive point :

"The doctrine of the universal priesthood of all believers is only a special restatement of the mystical assertion of union between God and man. For the Roman and advanced Anglican idea of a special mediatorial priesthood is simply a survival of the old Pagan, Gnostic, and Arian conception that God and man are so thoroughly apart and distinct that a *plastic medium* is necessary to bridge the chasm between them—a conception which, banished from the creeds, took refuge in the institutions of the medieval Church."

This association of mediatorial priesthood with ancient heresies is well worth studying and following out in detail. Christianity has been well described as a religion which *is*, rather than which *has*, a priesthood. Luther's dictum that Justification by Faith is the "article of a standing or falling Church," is sometimes severely criticised as at least inadequate, if not erroneous, but in reality the words are a proof of his keen, true, spiritual insight. Justification by Faith is the means whereby the soul comes into direct communion with God, and this is the very heart of Christianity.

### Christianity and the Supernatural.—III.

BY THE RIGHT REV. THE LORD BISHOP OF CLOGHER.

THE supernatural character of our Lord's person and life becomes far more evident when we pass from the Incarnation to the Atonement. The very conception of Him as One who by His death delivered us from our sins, making our pardon a possibility, sets Him outside and above the range both of natural law and of ordinary moral experience. It is for this reason, doubtless, that the modern mind, which has been trained in the methods of scientific thought, shrinks from approaching the very subject of the Atonement. The whole question seems to belong to the realm of the mystical, and to be out of touch with everything which is now regarded as exact thinking.

Only in one way will those who have adopted this attitude of mind allow the subject to be presented. The death of Christ, they will permit us to think, was the final instance of our Lord's self-sacrifice, and so became, along with His life, a revelation of Divine love. The Atonement, if the word is to be employed, is, then, simply a manifestation of a truth which is quite independent of the death of Christ. It is the greatest exhibition of the character of God, and helps us to rise to the thought of a Divine love so great that it will receive every sinner who repents.

There can be no doubt that, for those who believe in the Divinity of our Lord, His death is the greatest possible revelation of Divine love, and the strongest assurance of God's readiness to pardon the penitent. But, as has been very often pointed out, if this is the whole of the Atonement, what is to be said about the Divine justice? Is there to be no vindication of those great laws of righteousness which as truly belong to the nature of God as that supreme love which we delight to attribute to Him? Dare we so conceive the love of God as to deny His justice? Is a love great which so operates as to

permit the laws of righteousness to be set at naught with impunity?

These are old questions, and very important, and it is not too much to say that they have never been answered satisfactorily by the adherents of that view of the Atonement which has just been mentioned.

But in discussing the question thus we are dealing with abstractions. It is far more important to come face to face, if we can, with the concrete facts of that moral situation with which the Atonement, if there be such a thing, must deal. It is not too daring to say that in the controversies concerning this question there has been too much of the abstract; the concrete problem has been largely overlooked. Yet if we are to find the real problem, we must find it in the concrete.

Sin is sin; it acquires, that is, its character as sin, rather than as moral failure, because it is an offence against God. But great as is the illumination which this truth sheds upon the nature of sin, it provides no measure, no moral standard, by which to bring the question within the bounds of our judgment. What thus appears is not quantity, but quality. We gain, not a measure, but the impression of the immeasurable. It may be that this impression conveys the highest truth, but we are not in a position to see that it does. It used to be sometimes said that sin, as an offence against God the Infinite, must be infinite in its nature, and therefore demand infinite punishment. The argument is seldom pressed nowadays, and wisely; for the statement is one which is equally hard to affirm and to deny. It is even difficult to know exactly what it means, but it seems to confuse quality with quantity, and to argue that the most awful characteristic of sin must necessarily, on account of this highest degree of awfulness, imply an endless result.

There are, however, ways of regarding sin which, while equally true, are more within our comprehension, and which supply a means of measurement, so far as measurement is possible in such a case. Sin may, like goodness, be regarded from the side of character and from the side of end. Every

action, every decision of the will, corresponds to a particular determination of the character of the agent. When the action is in the right, the character is formed or strengthened to some degree; when the action is in the wrong, the character is injured or weakened to some degree.

So, again, every decision of the will aims at some end. In the case of right conduct, the true end is attained; in the case of wrong conduct, the true end is not attained—some end which is not the true good prevails. And, let it be noted, the true good in each instance is perfectly individualized; it corresponds exactly to the circumstances, which are unique and can never be reproduced. The moral situation can never be repeated.

Further, all good ends are stages in a great universal process designed to bring about the supreme end, the kingdom of God. No other supposition will satisfy the demands of the Christian conscience and the Christian revelation. God's purpose in creation, if there be any truth in the Christian view of the world, is the establishment of a perfect order of things through the loving co-operation of the wills of His moral creatures, working under His guidance and in harmony with Himself. And, corresponding to the external order, there is the internal order created in each moral being who participates in the great process, a character which results from the exercise of a will in harmony with the will of God.

Here we are provided with a means by which we can estimate sin. Regard it from the side of character, and its relation to the whole moral economy becomes sufficiently clear for our purpose. Every collocation of circumstances which provides a field for moral activity is a perfectly unique opportunity for the construction of character. Misspent, the loss can never be made good. No amount of goodness at a later stage can repair the injury which was inflicted—the scar remains. The goodness of the later life was due in any case.

Or think of the situation from the point of view of the end. Each attainment of the true end of life is, as it were, a stone laid in its true position in the great temple of existence. Every

failure is a stone laid askew, or, rather, it is an undermining of the foundations. And here, again, as we have seen, the circumstances are in each case unique. The evil once done can never be undone. And it is an evil which affects, not the individual only, but also the whole purpose of creation. One element which was intended to take its share in the production of the supreme result has been withdrawn, and can never be restored—or, rather, in its place has been inserted a destructive element, which no subsequent effort can remove.

The case is even more terrible when we consider the evil which one soul can do to another. No man's sins affect himself alone. In some cases a sinful life becomes a centre of moral pestilence. Yet such a life can be changed; the man who has lived it can repent and, as we believe, be forgiven. But his change of heart and life will not undo the evil which he caused in others, nor stop the spread of the pernicious influence which he originated. It is possible to imagine terrible cases. An innocent soul falls victim to the temptations spread round it by another, is dragged through the deepest depths of shame and degradation, and dies an outcast. The tempter lives to repent, perhaps to devote himself to good works; but no effort of his can restore the purity he destroyed or brighten the blackness of the despair with which the poor outcast faced the terrors of death.

These reflections may be familiar to many readers, and it may seem needless to repeat them here, but the fact is that they have not been sufficiently considered by those who have taken in hand to deal with the doctrine of the Atonement.<sup>1</sup> Dr. Denney, one of the most recent and one of the ablest of modern writers on this doctrine, regards them as the consequence of a purely physical conception of the universe. And it is perfectly true that the argument from the impossibility of undoing the physical results of sin has been pressed in a

<sup>1</sup> Dr. Moberly, in his great work, "Atonement and Personality," does not deal with this problem. Dr. Dale approached it in his criticism of Dr. Young, but cannot be said to have dealt with it generally. His criticism is addressed to a particular and very unsatisfactory statement of it.



way which put aside unduly the moral aspect of the truth. As Dr. Denney says, "The modern mind has given passionate expression" to the belief "that forgiveness is impossible. Sin is, and it abides. The sinner can never escape from the past. His future is mortgaged to it, and it cannot be redeemed. He can never get back the years which the locust has eaten. His leprous flesh can never come again like the flesh of a little child. Whatsoever a man soweth that shall he also reap, and reap for ever and ever. It is not eternal punishment which is incredible; nothing else has credibility. Let there be no illusion about this: forgiveness is a violation, a reversal, of law, and no such thing is conceivable in a world in which law reigns."<sup>1</sup>

This is a fair representation of the manner in which the argument has been presented. But to dismiss it, as Dr. Denney does, with the remark "that sin and its consequences are here conceived as though they belonged to a purely physical world, whereas, if the world were only physical, there could be no such thing as sin,"<sup>2</sup> is to turn aside from the very central problem of the Atonement. It is perfectly true, as he says, that the question "is not one of logic or of physical law, but of personality, of character, of freedom." But, as we have seen, the unpardonableness of sin becomes even more terribly distinct when we view the question from the side "of personality, of character, of freedom."<sup>2</sup>

From the purely physical point of view there is, it is true, no such thing as sin. It is for that reason that, as we are told, "the modern man is not worrying about his sins." If the physical world, conceived as a universal evolutionary process, be the final truth, penitence becomes a meaningless weeping over spilt milk, and the less there is of it the better. No wonder, at a time when the influence of physical science on the whole of life is so great, and when so many have learned to think of physics as the one really certain form of knowledge, that the

<sup>1</sup> Denney, "The Atonement and the Modern Mind," p. 78.

<sup>2</sup> *Op. cit.*, p. 79.

sense of sin should seem to disappear. But when the moral and spiritual faculties are awakened, the consciousness of sin revives, and then it is discovered that the inexorableness of the laws of Nature is but the under side of this most terrible of all facts—that there is, and can be, no way of making reparation for sin.

Thus we find ourselves face to face with the most tremendous of all human needs, the most awful of all problems. Surely it is the dim consciousness of this truth which explains those strange facts of penitential experience which may be found, in one form or another, in all ages and among all races. The feeling that it is necessary to do some great thing, to undergo some great suffering, to submit to some severe discipline, to make some great sacrifice; all strange forms of asceticism, doctrines of merit and means of acquiring it; the belief in a fate which pursues a man to his death—these, with the ever-present sense of failure, are witnesses to the existence of a great moral dilemma in which humanity finds itself placed, and from which there is no escape. The Atonement is the most necessary of all things, and, so far as our faculties can discover, the most impossible.

On the plane of natural law and, to rise higher, on the plane of moral experience, it is, then, useless to seek for a solution of the problem; the categories of our thought are not adequate to the task. But are we to conclude that what is impossible with men is also impossible with God? Surely not. The true conclusion is that an Atonement, if it is to be at all, must be transcendent: it must belong to a realm of being to which our minds cannot ascend; it must be in the strictest sense *supernatural*.

In the present condition of thought we have great need to distinguish carefully between the *transcendent* and the *transcendental*. The latter term has become the mark of a school of philosophy which holds that thought is, when rightly employed, adequate to the explanation of all reality. Thought and reality are, they hold, conterminous—indeed, identical. *Transcendental*

is an adjective which describes this employment of thought. It implies, not the existence of a realm beyond thought, but, on the contrary, the power of thought to pass beyond limits which shut in the common understanding. In this sense the word may be rightly and conveniently used even by those who are unable to regard transcendentalism as the final philosophy. The *transcendent*, on the other hand, is that which lies beyond the reach of our thought. Those who use it commit themselves to the belief that there is a region of being which is outside our experience and above the grasp of our faculties.

It may be noted as a characteristic of the present situation in philosophic study that there is a growing conviction that the final reality is beyond us.<sup>1</sup> The categories which belong to our thinking, whether in the abstract scientific understanding or in the more concrete philosophical reason, are not able to contain the ultimate truth of the universe. All the new forms of doctrine which have arisen out of the ashes of the Hegelian philosophy agree with the quasi-scientific agnosticism on this point. It is a notable fact, and one that Christian thinkers would do well to ponder.

Now, there is no conception which has come to light in recent years which should prove more fruitful in the field of theology than that of *degrees of reality*. We can see its meaning most easily by thinking of the spiritual, as known to us in our own conscious experience, in relation to the material. How is it that man is able to control for his own ends the iron laws of Nature, to bend them to his purposes, and yet not break them? It is, indeed, as we saw,<sup>2</sup> just because of their absolutely trustworthy character that man can depend upon the laws of Nature to effect his designs. The truth is that the spiritual belongs to a higher order of reality than the material, and to the higher the lower submits without suffering any violation of its nature. To those who are familiar with the idealist criticism of experience, the meaning of the distinction will be apparent.

<sup>1</sup> See F. H. Bradley, "Appearance and Reality," chap. xxvii.

<sup>2</sup> CHURCHMAN for January, p. 19. See Sir O. Lodge, "Life and Matter."

If man, then, can supervene upon the material world, because of his spiritual nature, and effect results which material forces left to themselves could never accomplish, can we, considering the ragged ends of all our theories, doubt the existence of a Reality higher than any known to us, which, supervening upon our world, can bring all that hangs disconnected in it to a final unity?

This Higher Reality and the final unity which corresponds to it are for us, at least in our present existence, transcendent.

Now, surely if there is any point at which it is necessary to discern the supervention of the Higher Reality, it is at the supreme problem of human life. The Atonement is God's dealing with the problem of evil. It is the solution of that problem, not in theory, but in the realm of fact and life. But all the difficulties which belong to the theoretical solution of the problem must beset our endeavour to understand and explain the practical solution. Can there be a question that this is the reason why no theory of the Atonement has ever proved completely satisfying, and why the categories which are employed to convey the truth to the mind are always more or less inadequate?

When we turn to the New Testament, we find the Atonement presented to us under a great variety of conceptions. It is a redemption, a propitiation, a reconciliation. It is specifically identified with the death of Christ. In His death our Lord bore our sins in His own body on the tree. He died for all. He redeemed us from the curse of the law, having become a curse for us. He was made sin for us. He gave His life a ransom for many.

Many great efforts have been made to work these ideas up into a consistent whole; with what degree of success is known to all students of theology. One fact has emerged with great clearness: no one image or conception will bear being elaborated into a system. Contradiction arises from every such attempt.

But it is only theology which has suffered from this failure. Christian experience is absolutely unfaltering in its testimony to

the fact that salvation through the death of Christ is the message which brings conviction to the human soul and gives assurance of pardon and power for the spiritual life. The influence of the Cross of Christ upon the life of man is witnessed to by all the ages of Christian history, and in the experience of that influence certain elements may be clearly discerned. These elements are mainly : death the inevitable penalty or result of sin ; the sinless Son of God of His own free-will, and as the expression of the Father's love, undergoing death for us ; deliverance from sin, otherwise impossible, manifested first as free forgiveness and secondly as spiritual power. These elements have never been absent from the Christian experience.

Let it be noted that the sense of sin gives to death a meaning, or rather force, which death as a mere physical fact does not possess,<sup>1</sup> and that this meaning is not adequately represented by such words as "penalty" or "result"; and secondly, that the death of Christ derives an awful significance from our belief as to the personality of Him who underwent it. Here are two elements which, from the very nature of things, pass beyond the grasp of our faculties, and, *for that very reason*, have all the more power over us. It is the depth of these elements which makes the soul accept with gladness statements about the death of Christ which would be meaningless if made about any other death. We interpret the language in terms, not of ideas, but of experience, and have no difficulty in believing that, in such a case, the greatest meaning is the truest.

And here is the clue to the logic of the position : when we are dealing with the things of God, the greatest meaning is always the truest. For when we speak of God we have to use inadequate language. In His true nature He is transcendent—that is, all our human categories when applied to Him are but symbols of something greater, and the greatest meaning we can give them is not great enough. We call God "Father," for example, but we know that the highest significance we can give to the word is not high enough.

<sup>1</sup> Well shown by Dr. Denney, *op. cit.*, pp. 63 *et seq.*

If this principle applies anywhere, it applies to the case of the Atonement ; for, as we have seen, if there be such a thing at all, it is concerned with the most inscrutable of all mysteries.

To sum up, then, the Atonement must be a fact belonging to the very highest realm of truth. It must be transcendent. It can, therefore, be conveyed to our minds only by means of symbols, which are inevitably inadequate. To construct a consistent and perfectly rationalized theory of it is impossible. But to say this is not to condemn the efforts of the theologian, for the Atonement is known as a fact in the living experience of the Christian faith, and the mind must ever do its best to keep pace with the soul's experience. Every true effort of the Christian thinker is, to some degree, an approach to a mystery of Divine love, which can manifest itself under an infinite variety of forms to the human intelligence ; and the fact that all such modes of representation reach out towards a truth too great for our comprehension corresponds exactly with the teaching of our human experience concerning the problem of evil.



## The Red Sea Passage of the Exodus.—II.

BY J. HARVEY (LATE INSPECTOR OF SCHOOLS, PUNJAB).

WE have now some idea of the feelings which animated the Israelites on leaving Egypt. They "went out with an high hand," which may be paraphrased as under strong Divine guidance. There was a spirit of elation in having escaped the bondage of their oppressors, and a confidence at first that the journey to Canaan would be of short duration—not longer in performance than it was for their forefathers Abraham, Isaac, and Jacob. There was some apprehension of war upon the way, as they could hardly have hoped to reach the promised land without some hindrance from their hereditary

foes, the Philistines, who, they had good reason to know, would become aware of their march, and oppose it with all their strength. They had cause, as we have shown, indeed to expect hard fighting with these Philistines, whose last recorded exploit against them had been so humiliating in its results, and a source of great mourning to the Israelites. The command, therefore, given them at Etham to turn and encamp by the Red Sea, which they had never thought of encountering as an obstacle to their march, though surprising, must have come with a sense of relief, especially as it was now accompanied by a guiding pillar of cloud to lead them beyond the bounds of their adopted country Goshen, on the edge of the wilderness. This, too, presupposes that up to the present they were in a pastoral country, which could have been no other than the extreme limit of the land they had occupied for the four hundred and thirty years of their sojourn in Egypt; and they accepted the command without any recorded dissatisfaction, though there seems to be no doubt that they would have gone on by the shortest route, thinking no other possible. That they were an enormous host is hardly realized by the mention of the number given us in the narrative, which is clearly told us as representing only the able-bodied men, if we consider the supplementary evidence given us in Num. i. 45—an army equalling in itself the combined armies of Russia and Japan at the present time in the Far East. But a very moderate estimate of the number of women and children, and the “mixed multitude that went up with them,” would bring the total up to at least two millions! This should be borne in mind when we are discussing the actual crossing of the sea and its results. We have accompanied them so far to Etham, and must now try to ascertain whereabouts their next destination was—“before Pi-hahiroth, between Migdol and the sea, over against Baalzephon.” We have before us a complete plan in miniature of the Suez Canal levels, showing the depths of excavation required to bring the bed down to a uniform and almost imperceptible gradient. The highest ground shown is that immediately north of Lake Timsah, where the

deepest cutting had to be made ; and this was probably the original isthmus connecting the two continents, the total breadth of which could not have been more than four or five miles. All the rest of the Suez Canal consists, more or less, of embankments thrown up from the bed, appearing at first sight as if designed to prevent inundation from without, though upon explanation we learn that this can never be the case, either from marine tidal causes from either end or from excessive rainfall, as neither of these contingencies has ever arisen, and is practically out of the question. But further north of this original isthmus, just where the canal enters the southern border of the shallow Lake Menzaleh, is Kantára, which for many centuries has been known as a station on the Syrian route from Egypt, and by way of which the Israelites are said by tradition to have first come from Canaan. We are inclined, however, to the belief that this route could not have been thus early traversable, but was afterwards, on account of easier water-supply and less shifting sand, the one generally used by travellers, and notably by the Persian and Egyptian armies. For instance, Hume tells us that the Persian monarch, Darius Ochus, led his army by this route, and that it was engulfed by the settling of the sand under the unsuspecting camp during the space of one single night. This is, indeed, the historical event alluded to by Milton in the second book of "Paradise Lost," where he compares a certain bottomless waste, traversed by Satan in his journey from hell, to

". . . that Serbonian bog,  
'Twixt Damiata and M<sup>t</sup> Casius old,  
Where armies whole have sunk, . . ."

We know where Damiatta is, and we have very fairly identified Mount Casius with the remains of a high mound on the shore of the Mediterranean Sea, while the Serbonian Bog was well known in the time of the Romans as lying between the two places. It is now apparently safe for caravans to travel over and encamp upon. We shall again allude to this event farther on.

The Scripture narrative of the Exodus as far as Etham



points to the probability that it was over this narrow isthmus that the Israelites' journey from Egypt was directed, with the treacherous shallows of the Mediterranean lakes and residue of Nile water on the north, and the deeper water of the ancient head of the Red Sea, now Lake Timsah, to the south. But as between Lake Timsah and Suez the land on either side of the canal again presents an appearance generally about the level of the water of the canal itself, the natural inference is that this tract must have been submerged; and it is still known by the name of the Bitter Lakes almost down to Suez, at the head of the present Red Sea. The site of Pithom, in the land of Goshen, seems to have been unquestionably discovered, and because of this some explorers have come to the conclusion that Etham and Pithom were identical. In any case, one must have been close to the other; and when at Etham the Israelites were commanded to turn from their course towards the Red Sea, it is plain that they were meant to round the extreme limit of that sea where the water was deep—and Lake Timsah is still deep—so as to arrive at a spot which was shallower to the south of the situation of that lake. For, if they had gone on their way without turning, they would still have skirted the head of the then Red Sea, whereas a turning movement southward would have brought them a few miles below that head to opposite the shallower channel. That spot was described as being before Pi-hahiroth, between Migdol and the sea, over against Baalzephon. The identification of these places is difficult of proof, but that suggested for Baalzephon—Serapeum—contains no element of argument to the contrary, whereas, if accepted with every reservation, would make it thoroughly to agree with the Scripture record. We have seen that no passage of the present Red Sea, *according to the express testimony of Scripture itself*, could have taken place, and we have shown that that testimony is proved by local impossibilities. We have also shown that the usual short route to Canaan must have been taken in the first instance in order to get to the desert of Shur. Modern discovery has in no particular shown this route to be incompatible

with that described of the exodus, and there is no reason why we should put aside what circumstantially establishes the truth without fear of contradiction. Let us, therefore, accept the alignment suggested by Scripture to be that which not only modern discovery has shown to be probably correct, but to which there has not been discovered an alternative route that does not lay itself open to instant objection by Scripture.

After the command to diverge from the direct route had been given, the reason of the command was made clear, which was that Pharaoh and his people would regard the divergence in a favourable light to themselves, no doubt ascribing it to inability to proceed from ignorance of route, or want of supplies, or fear of enemies. To Pharaoh it certainly would appear as if the Israelites had been overtaken by some sudden panic; and that now this enslaved race, who had just escaped his tyranny through a succession of unprecedented misfortunes to himself, were at last in his power for total destruction, being caught in a veritable trap—"they are entangled in the land; the wilderness hath shut them in." Now, if Baalzephon were Serapeum on the Suez Canal, or anywhere near it, on the opposite side of the sea to which they were encamped, truly the Israelites' position was a hopeless one. With no prospect of crossing the treacherous waters of the shallow sea before them, with mountains on the Egyptian side of them, and with no outlet to the south, they had got themselves into a *cul de sac*, from which, humanly speaking, they could never emerge without going back; and this Pharaoh and his host determined not to allow them to do. The pursuit must have been rapid up to the point where they overtook their victims, but the attack was delayed deliberately, seeing it was unnecessary, as retreat was now cut off. The Egyptian host, therefore, encamped in their sight, intending, no doubt, after well-earned rest, to begin the slaughter the next day of the disorganized and spiritless rabble, who seemed not to know what they were doing or where they were going. But the pillar of cloud was now removed from before the Israelites and placed behind them, so as to mask their movements from their

enemy during the night; and then followed the marvellous incident, the phenomenal aspect of which in its physical bearings we are now to consider.

But before doing so, we wish our readers distinctly to understand that the suggestions we adduce as to the physical and natural effects of the means employed are based upon the very words of the narrative, and it is not our object to wrest or distort them to suit our argument. Our aim is rather to invite earnest attention to what is clearly told us as having occurred, so that if our inferences are unsound they may be met in a spirit of unprejudiced correction. There is no desire whatever to minimize the extent of the miracle, as its performance through the means does not appear to us to be incompatible with the wisdom that designed it. It was a stupendous miracle in every detail, but in the same manner as the locality of the passage has been misconceived against the express testimony of Scripture, we submit that it is quite possible to misconceive what is told us in a marvellous record of cause and effect.

There seems to be an indelible idea in the minds of most people as to the means used to bring about the phenomenon. Personally, we frankly admit the first impressions made upon ourselves, impressions which once formed are not easily got rid of—that the division of the waters to enable a passage to be made between them on dry land, was the immediate result of Moses stretching out his hand over the sea, just as happened in the account of most of the plagues in Egypt. The phenomenon was regarded as due, not so much, if at all, to any natural and physical means, as to the investiture of Moses by the Almighty with a certain supernatural power. And, doubtless, this is so far true, inasmuch as the event recorded was consequent to the act of Moses, but Scripture does not mean us to accept it as the whole truth. In most of the miracles wrought by Moses, the means by which they were brought about are not told, and if none were mentioned with reference to that under consideration, we should still accept the performance as a fact. But, fortunately, we have here a distinct record of the means employed, apart

from the act of Moses ; and it is surely our business, in all humility, to endeavour to understand the application of those means. "The Lord caused the sea to go back by a strong east wind all that night, and the waters were divided." This was the means employed, and the act of Moses was the signal for the inception of its work. Now, if we remember rightly, it was either M. Naville, the French explorer, or Dr. Petrie, who asserted that he had actually observed the extraordinary action of the wind upon the shallow waters of the L. Menzaleh, in forcing them back so that they appeared to be restrained from spreading over the usual ground they occupied. That does not present itself as altogether unintelligible when the nature of the country is taken into consideration, but the special mention of the *east* wind in the record is very significant. It happened once in a passage up the Suez Canal that the writer experienced considerable annoyance from the sand which was blown on and over the ship from the eastern side, and an officer assured him that what he felt was nothing to what sometimes was the case, when the ship would be obliged to lie up by the bank, as the pilot could not guide her course till the storm had abated. It more often happened also that in spite of serious inconvenience, the vessel's course was not stopped, but that she went on, and shortly emerged from the area of the storm. Inquiry showed that the north wind was never responsible for this inconvenience, as it came from the Mediterranean, nor the south wind, as it came up from the Red Sea ; nor the west wind, as it came from the direction of the Nile and the region it watered ; but that it was invariably caused by the east wind, which drove the sand from over a desert abounding in that material. And, as for the area affected, the dredgers could abundantly testify, as after a severe storm their energies were exercised between certain limits, fairly defined by observation, so as to clear a channel which in an incredibly short space of time had been impeded with sand from a storm. Now, this east wind sent by the Almighty was a strong one, and though we might assent readily to the testimony of those who have seen the action of a strong

wind on shallow water, yet the very fact of the east wind having blown across the sandy wilderness of Shur impresses us with the conviction that it must have conveyed sand, and, as it was a strong one, that it must have conveyed much sand. This, then, we suggest, was the cause of the division of the waters. Also, the writer, on the passage above referred to, was amazed at the rapid collection of huge mounds formed by drifting sand, on either side of the Canal as far as he could see, to be almost the next minute whirled away and reformed elsewhere in as short a space of time; and all this was noticeable during a moderate wind with the ship going at about four miles an hour. We can, therefore, conceive that immense quantities of sand blown across a limited area would increase in gravity and be precipitated when crossing water; and if the channel of a canal through which ships of great draught can pass be liable to be choked with sand from this cause alone, after a few hours, we ought not to deem it inconceivable that a shallow sea of no more than two or three miles in width, and with no appreciable current, should have been spanned by a causeway of sand during the course of one whole night. The expression "caused the sea to go back," appears to us, also, as liable to misconception. That the waters were divided by the action of the wind we are told, but the same action is primarily responsible for the sea going back. Surely, the gradual division of the waters by the dry land is synonymous with the separation of the waters from each other, without the idea being strained that the water was blown back and held back for a considerable time? Besides, when we come to analyze the theory of the force of wind being able to drive and hold back water, we quite fail to see how it could be effective in this case. For the east wind, presumably, blew across the sea, more or less at right angles, and therefore the collection of water must have been towards the opposite shore, and not on both sides of its direction; and if blown across an oblique channel, only one side would appear to be affected, though the water from the other would assuredly take the place of that displaced, from the very nature of the mechanical force applied. So that,

where feasible, this theory could only hold good of very shallow water blown from the shore for a short distance inwards.

But we are confronted with the objection contained in the word "wall" (ver. 22). There is need of special caution here on both sides of the argument, and we put ours forward under all due reservation. Yet it strikes us that the Hebrew word here used does not express in its etymology an absolute edifice as do almost all the other words similarly translated, but rather bears the underlying sense of *enclosure* or *boundary*, a notable instance being the passage in Nahum iii. 8. If the word be rendered *enclosure*, there would be no difficulty whatever, and, as far as we can judge, no error in translation. The writer is distinctly mindful of a picture of the crossing—a well-known picture, too, he thinks—where the actual walls of water were so depicted as to mirror the forms of those passing close to them on their perpendicular or concave surfaces. But there is, he now thinks, no reason for this extravagant conception under the explanation he has suggested. Again, we are told that when Moses gave the signal in the morning, "the sea returned to his strength," but we should have no difficulty in understanding the reunion of the waters to be the origin of this expression, if there were no more to explain. But there is much. The cause of the division of waters we have suggested to have been the precipitation of sand in a definite area when driven by a strong east wind; it seems desirable to discover what the cause of the reunion could have been. We have already alluded to the historical event described by Hume of the army of Darius Ochus being engulfed in the Serbonian bog. In explanation, Hume says, in effect, that the sand blown by the strong winds over the desert constantly covers the surface of the morass, so as to render it, in appearance, and on trial, firm land, and that Darius' army was thereby deceived, and annihilated at night. Now, as the catastrophe happened at night when all was still in the camp, there is sufficient ground to infer that the subsidence was gradual, owing to the superimposed weight of thousands of men and animals. That it could not have happened otherwise is

obvious, as in such case the first rank of men who felt themselves sinking would have signalled a safe retreat and the disaster been averted ; for it is inconceivable that a whole army should have persisted in marching through a bog till it became more and more overwhelmed. The conclusion, therefore, is that after camp had been pitched, and every arrangement for spending the night on reliable ground had been made, the subsidence must have been so gradual as to have been unnoticed till it was too late. Is it not possible to apply this historical fact as a parallel to the Scripture record ? The whole passage was completed ere morning, but had evidently been detected by the Egyptians while it was still in progress, and an immediate pursuit was begun. We can judge that the Almighty could have so timed the crossing as to be compatible only with the duration of the solidity of the temporary causeway, and that it was designed to hold out only so long as to allow of the last persons getting safely over. Let us imagine the effect of the tread of two millions of men, women, and children, not to speak of cattle and burdens, superimposed upon a causeway of sand which, under ordinary circumstances, would have disappeared of itself in, say, a week, when it had become wet through with the waters between which it had been thrust. We can conceive, without stretch of imagination, that its state of quagmire would be decidedly pronounced, and when we apply this conception to the time of the morning watch, when the Israelites were all across and the Egyptians were well on their way through, the picture is not one of imagination but of realization. We must remember the state of mind of the pursuers, driven by desperate revenge to risk what they would, in any other circumstances, have avoided as absolutely fatal ; for the preordained hardness of Pharaoh's heart proves beyond a doubt that in spite of obvious annihilation he made his last obstinate effort to revenge himself on the Lord's people.

But it may be objected that in the song of Moses, eulogizing the event (Exod. xv. 8), a poetical picture is drawn of the phenomenon in the words, "the floods stood upright as an





heap," which surely must have been founded on fact. Not a doubt about it; but when we are told distinctly that it took all night for the process to be complete, we are bound to argue a gradual and natural means of division. Besides, the same expression is used in the narrative of the passage of Jordan, only that is mentioned as happening in the direction whence the flow came; and therefore the natural cause was, as we may infer from an identical incident of later history in the same locality, a landslip, damming the river temporarily, and causing the water behind to rise till its weight at last became too great for the obstacle. Why should not this solution be equally applicable to what occurred in the Red Sea? For what was a barrier in one case, caused by a landslip, may have been the same in the other, caused by a dyke or dune of sand. But we shall be told that, if there had been a dyke of sand, it would surely have been used for restraining water with some sort of flow, so that the "heap" referred to might be explained as rising water. The meaning of Timsah is "crocodile," so that this at once indicates that the lake was a fresh-water one, before the Suez Canal carried salt water through it. The interesting question of course naturally arises, Whence in an arid country was this fresh water derived, and how has this lake preserved its depth in face of shifting sands in its vicinity? Is there no reason to infer a subterranean current from the Nile? If there is, then we submit there is sufficient reason to warrant us in inferring a flow into the Red Sea above the spot where the Israelites crossed; and this would quite explain how, if a dyke of sand had been thrown across its drainage, the water above the dyke would be held up till its weight overpowered the obstacle, as was the case in Jordan. Very well; but though this may have been true of the north side, what shall we say of that on the south, where there was in all probability no such pronounced marine tide to swell the volume of water? Now, though the walls of water are expressly mentioned as being on both sides, "the floods" that "stood upright" are in no instance so expressly mentioned; and, indeed, the words "an heap" seem to exclude the idea. If, therefore,

“ wall ” be rendered “ enclosure ” or “ boundary,” there would be no reason whatever to argue from the text a restrained mass of water anywhere but on one side. That Pharaoh’s host was drowned as well as bogged, and that their bodies were seen on the shore, fairly proves that the sea finally broke in upon them, and the cause of that event can now be traced from our suggestions.

Lastly, there is the expression in the same verse of the song of Moses, “ the depths were congealed in the heart of the sea.” Surely, if this poetical description is capable of explanation at all, it can only be in one way. If the translation is correct, it has certainly reference to the process of water hardening in some way. For, as we know the Israelites went over on dry ground, this congealing process appears to indicate that what was water became hard—we suggest that land took the place of water, and not that the land merely appeared as the water was driven from it ; in other words, that it was not the dried-up bed of the retreating sea upon which the Israelites crossed, but on a causeway of sand which displaced the water. And, indeed, if the former were the case, it is not easy to comprehend its tendency to become quicksand ; whereas it follows, as a sure consequence, as a matter of course, that a causeway of sand could only be temporary, and would become quick of itself in a short time, the wetter it became. And that time, we are led to infer from the narrative, was made by the Almighty to coincide with the egress of the Israelites and the ingress of the Egyptian chariots.



## Oxford Thirty Years Ago.—II.

“O mihi præteritos referat si Jupiter annos.”

BY THE RIGHT REV. THE BISHOP OF BURNLEY.

**B**UT no more original men were to be met in those days than the Vicar of St. Mary's, Mr. Burgon of Oriel, afterwards Dean of Chichester, and Mr. C. P. Golightly—friends whose friendship and mutual esteem overbore some inconsiderable theologic divergences.

And here we recall two lunch parties. With mind far more conclusive than at eighteen was meet, we turn in one day with a friend to the mid-day meal of the Cowley Fathers. It is the eve of St. James, and the fare is seasonably light—macaroni and rice. The celebrant of the morrow takes only bread and water. Silence is enforced, the Brothers reading in turn “Liddon's Bampton Lectures,” recently published (it was about 1866). The meal disposed of, we climb to the little chapel for sext. It all seems a strange step back into a far past, but provocative of musings, not all of them unkindly.

Fifteen years later, and we are seated at the genial board of the Chichele Professor at All Souls', he (Burgon), Golightly, and another—all clerics save our host, the three named the best of talkers, and talking their best under such genial conditions. Anecdote of the raciest flows fast, and one special reminiscence must needs fetch Burgon up from his chair, and trot him round to Golightly's side, where he tells his story with hand on shoulder, and then seeks its support for the splitting midriff's provocation.

With these two names to the fore, the tendency to garrulousness is strong. A few touches may escape censure. “Ah, you ladies”—it is Mr. Burgon who is preaching in the University pulpit, but *not* to the University—“you are no logicians. Your premisses are always wrong, and your conclusions are always right.”

Combating the extreme evolutionists on one occasion, he delivered himself of this sentence: "Let who lists trace his descent from the Zoological Gardens; I take leave to trace mine from the Garden of Eden." After the University sermon came his own parish discourse in St. Mary's Church—a sermonette, as he called it, always judiciously short and never dull. Several, notwithstanding, were in the habit of leaving after the prayers. This impropriety disturbed him, and he requested that all should tarry till dismissed with the benediction. The next Sunday a gentleman rose, and slowly retreated down the aisle as the Vicar entered the pulpit. He leaned forward over the cushion, and the dreadful words came forth, "My remarks last Sunday had no reference to college servants."

Original throughout, his originality coloured all he touched. He read the Lessons as if pondering over every sentence in his study, and those who sat near enough might catch such an occasional sotto-voce as, "Here endeth the First, or the Second, Lesson—and a beautiful one, too."

On Easter Day he and his choristers appeared with floral button-holes fastened on the surplices. While Vicar of St. Mary's he began Hebrew, and attended Professor Gandell's elementary lectures, sitting amongst the men. His questions were sometimes not elementary, diving into the subtleties, and courting the application of a gentle closure from the teacher, solicitous of keeping his pupils to the shallows.

It was characteristic of Burgon's simple transparency that, on the Easter festival next following entrance upon this new field, there appeared over the reredos in the chancel of St. Mary's Church a text in bold Hebrew. His love of children was a strong trait. Often he might be seen in the streets with a queue of youngsters scampering after his gowned figure, until the nearest pastry-cook's explained the attraction. When installed at Chichester, he put up a notice forbidding children to play in the Cathedral. He was buoyantly accessory to the infringement, caught one day chasing small boys round the Lady Chapel pillars.

The Rev. Charles Portales Golightly has already been named. In company with Dr. Kay, of Lincoln, and Professor Robert Gandell, he finds but scanty room in the preface of Dean Burgon's "Twelve Lives," but the sketch there paints him to the life. We confess to inclination to linger at no man's door more leisurely than that of the delightful old house in Holywell. "We part"—thus the preface closes—"at our dear Golightly's door." The door itself bore its special stamp. The house, standing on the site of an ancient inn, the owner must needs register its link with the past by placing the old tavern sign, a cardinal's hat, over the entrance.

Golightly was hospitality itself, and provided frequent breakfasts for his friends amongst us younger clerics, and daily ones for his feathered protégés, the jackdaws of Magdalen Grove. Then he would take us round a charming old garden and into his vineries, productive of the best grapes in the neighbourhood, of which he took habitual care that the sick poor of the city should know. He was always doing some cause or individual a benevolent turn, whether he sent an anonymous £1,000 to found a new see, or drove out on Saturdays to a rustic parish to relieve some country parson whose health had given way, or sent his tempting parcels of well-bound volumes to some student whose shelves did not grow as fast as he thought they should.

Bishop Wilberforce called him his "gossiping friend," but his "gossip" was of that kindly sort that left no sting. A fifty years' unoccupied residence in Oxford, with ample means for sustaining a constant social intercourse, had pigeon-holed a receptive mind with all sorts of literary and biographical tit-bits, which made him a delightful companion. His notable passages of arms with Cuddeston College admits us to another side of his temperament with which we confess to having less in common than of yore.

No reference to the clerical life of Oxford in the seventies may pass by unrecognised the devoted labours of Henry Bazely. None who had the unique privilege of his friendship will be

disposed to question the propriety of the title of Canon Hicks' memoir, "The Oxford Evangelist." Though twice a seceder from the Church of England, we found it impossible to regard him as other than one of ourselves, to whom, whether theologically or ministerially, few of us could hold the candle. Until he was gone, worn out at forty-one, many of his closest friends hardly knew half he was doing. For he never spoke of his work, except when to an associate it was absolutely necessary. If ever a highly gifted and cultured man led a life of utter selfless devotion, the Brasenose Theological Coach, who lived in those narrow rooms near Folly Bridge, led one. We are not careful, in the thought of what he *did*, to analyze the movements of a shifting Church position, which found him at the last an ardent Presbyterian, drawn over, not as before by Baptismal Prayer-Book difficulties, but by admiration of Scotch discipline and administration. We arrest ourselves with the old Puritan saying, "God washes hearts here; He will wash brains hereafter."

His biographer gives us two specimen days, contributed by his widow, out of this full life—*Vixit non diu, sed totus*. Rising at 6, he repaired at 7.30 to the early morning prayer-meeting at St. Aldate's. After family worship and breakfast, the morning till 1.30 was spent with his pupils for the Honour School of Theology without a break. At 2 p.m. he usually attended the Undergraduate Mid-day Prayer-Meeting; 2.30 p.m., to a committee meeting—*e.g.*, of the College Servants' Society—or at home to receive those who came to see him. And not a few young fellows sought him in their troubles. He has been known to hurry down from Scotland in the hope of being of use to an undergraduate.

From 3 p.m. to 5 p.m., visiting the poor, or walking with his pupils to help and counsel them. In a letter he had written, "I wish and pray that I may spend the rest of my time on earth labouring for the spiritual good of undergraduates and the poor." From 5 p.m. to 6 p.m., pupils again. Much of the evenings was given up to meetings and services. From 9 p.m. to 10 p.m.

young men dropped in and joined in family worship at 10. One or another would then turn in with him for a chat in the study. This would be followed by an hour's reading, and this on certain nights in the week by rescue-work in the streets. The tramps' lodging-houses in St. Thomas's parish were visited at least once a week.

But his Sundays were a wonder of reticulated toil. Here are his employments : St. Aldate's early morning prayer-meeting ; the University sermons morning and afternoon ; his own two services ; the Undergraduates' Daily Prayer-Meeting ; a Bible Class at the Y.M.C.A. ; street-preaching (with a select band of undergraduates) at the Martyrs' Memorial in St. Giles' ;<sup>1</sup> distributing books at the porters' lodges ; receiving young men at his own house ; visiting the lowest lodging-houses to address the inmates.

Never a moment was wasted. His revision of the Scotch Metrical Version of the Psalms was done mostly (as Mrs. Bazely tells us) on the tops of omnibuses. Even when at school he had taught himself Hebrew, German, Italian, Spanish in spare moments. Of him the words carved over Durham's Chapter-house, restored as a memorial to Bishop Lightfoot, hold good : "Pro grege Christi se suaque libenter dedit."

The University pulpit was, as a rule, well filled in those days. Some of its occupants have never since been equalled. Infinite labour was bestowed on their sermons by such preachers as Liddon, Pusey, Bishop Alexander of Derry, Raphoe, and Bishop Wilberforce the Diocesan. The length of some of Canon Liddon's was portentous. With scores standing in the aisles of St. Mary's, we have listened on one occasion while the melody of voice, intensity of manner, chastened beauty of style retained attention for an hour and forty minutes. I never heard that he quite competed in length with Tatham of Lincoln, who once in the forties preached for two hours and a half on the "Three Heavenly Witnesses," contending for the authenticity

<sup>1</sup> Forty years before Mr. Bulteel lost St. Ebbe's for doing the like (see "The Life of W. E. Gladstone," vol. i., p. 58).

of his text against "all the Jarman critics," whom he politely "wished at the bottom of the Jarman Ocean."

Bishop Alexander, with his genial face and his prose-poetry,<sup>1</sup> was a great favourite. So, of course, was Bishop Samuel Wilberforce. Exceptionally tactful as he was, we recall an instance where tact failed. A Sunday service was being held in the old Town Hall for the militia. An undergraduate choir was enlisted for the occasion. We were placed on a platform behind the Bishop and clergy who were conducting the proceedings. After an admirable sermon—just such as was called for, pointed, telling, colloquial—the Bishop took his audience into his confidence, told them that he had heard Evensong in the Cathedral, and so his sermon had been taken first to enable him to leave; *they* would remain for prayers. As the Bishop passed to his carriage, he could see the whole regiment, except some twenty men, trooping out behind him. Had a hymn been started, with no announcement of this kind, the mischance would probably have been avoided. It was a singular example of the failure of a strong trait.

Among the "Heads" we have only space to name three. The stately form of Dean Liddell moves past first. Imposing he looked in his years of vice-chancellorship, walking to congregation or to church behind his beadle, a splendidly-built man. His rule at Christ Church was occasionally too strict for the temper of the men; at least two outbreaks marked his reign. The Peckwater men got into the library one night and made a bonfire of some of its contents, a priceless work of art crowning the pile. On another occasion the Dean's conservatory was swept and cleansed at the expense of its blooms. His fine Greek scholarship did not weigh with these scamps; but the best of the House were proud of their imperious and learned

<sup>1</sup> "The Leading Ideas of the Gospels" has, as the Preface states, been developed from sermons preached at Oxford in the years 1870-71, when the Bishop was Select Preacher. No student of the Gospels should be without this delightful aid.



Head. His Lexicon task was colossal, and is only eclipsed by Dr. Murray's phenomenal labours at the Scriptorium to-day.

Caught by the contrast, we look in at Worcester, where the aged Provost, Richard Lynch Cotton, sways in the green age of piety and peace. He was nearly eighty—simple, pious, humble man, if one ever lived. His life was his best sermon. Four others make up the whole of the literature he left behind, three of them funeral sermons on the death of Worcester men, and all three undergraduates, a tribute to his intense sympathy with young men, though the physical antithesis of an athlete.

At a doorway in the Turl *we* part. A scholar, and an utterly fearless and independent thinker, Mark Pattison guides the helm at Lincoln, his presence chiefly felt for its dire enmity to all superficialities and commonplaces. None was less of a convention or a figure-head than he—an idealist, dreaming the dream of unattainable collegiate ideals. His notion was to make Lincoln a college of research. With the rank and file of the undergraduates he simply bore, save when aggravated intellectual poverty provoked a sudden ebullition. To a susceptible freshman his taciturnity was nearly as appalling as the Master of Balliol's. With a view to break into it on the occasion of a first walk, a luckless freshman embarked upon the remark that the irony of Sophocles was greater than that of Euripides. At the walk's end he must have been convinced that the irony of the Rector was greater than either. "Quote," quoth the Rector, after a pause of twenty minutes. The bidding not being complied with, the two part—in time — at the college gates, the first freezing monosyllable not having been followed by a second.

He was brother to Sister Dora of Walsall. Another sister married an Evangelical Northern vicar. "High," "Low," and "Broad," in the persons of the three named, emerged from the Yorkshire home—an argument, say some, against home settlements of bias; an argument for it, say others.

Should the cons and the pros have it out in the narrow Turl, let them, say we; until the fray, having spent itself and

the combatants gone home, a lineal descendant of the historic Banting of Christ Church, knowing nothing of the incident, bears his bulk thwart the gate, as Thorpe, worthiest of Lincoln porters, rushes out and against him, shouting, "Gentlemen, disperse yourselves!"

Though in his "Reminiscences of Oxford" Tuckwell has been hard upon Pattison, it must be confessed that the Rector's own "Recollections of My Life," a title he afterwards altered to "Memoirs," is not always pleasant reading. It is only fair to him, however, to remember that he himself describes the book as "not fit to be dedicated to anyone," and directed that certain paragraphs should be cancelled as "too egotistical in character." It is, moreover, we are sure, a mistake to think he had nothing better than cynicism for parochial clerical work. We have heard him say that the work of many of the clergy is "beyond all praise," and when, as an incumbent in the city, we renewed his acquaintance in after-years, his sympathy and interest were marked. His contribution to "Essays and Reviews" calls for no extenuation. One thought of Archbishop Temple and the Exeter Bishopric agitation, and we mark where wisdom and silence kiss each other.

Justice, however, is meted out to his memory with kindlier hand by the Rev. A. Clark, late Fellow, in his "Lincoln" in the College Histories Series.

Odious negotiations were set on foot in 1877-78 with the object of merging Lincoln in Brasenose. Happily, they came to naught, and are dismissed by Mr. Clark with the apt quotation: "Si quid nusquam arcani sanctive ad silendum in curia fuërit, id omnium maxime tegendum occulendum obliviscendum pro indicto habendum esse."

Two Lincoln customs will always outlive graver matters in the memories of Lincoln men: the "bell almanac" and the "sconcing." After the chapel call-bell a minute's silence; then the days of the month tolled out, resulting in as many thin chapels as new moons. For the sconcing, the two quarts of ale charged to the battels of the punster, the quoter of three

words of Latin, four of Scripture, the wearer of tweeds in Hall. As a method of drowning pedants and prigs it might have its use. But in days when the staple talk is about the boats and athletics, the giant tankards must gather the dust on the top shelves of the buttery. The man who betrays the most superficial interest in giants of another sort is summarily dismissed with the appalling monosyllable, "Shop!"



## The Deuteronomic Legislation and its Relation to the Priestly Legislation.—II.

BY THE REV. W. R. LINTON, M.A.

HAVING now dealt with the legislative element in Deuteronomy, and reviewed the main arguments for the genuineness of the addresses—*i.e.*, their Mosaic authorship—the second question remains to be considered, *viz.*, What is the bearing of the Deuteronomic addresses on the Priestly legislation? Supposing we classify this legislation under the heads of Tabernacle, Priests and Levites, Sacrifices and Offerings, Times and Seasons, Laws of Purity, Social and Civil Regulations, it will be found that a large number of laws are common to both legislations, some of the Priestly Code being directly referred to in the Deuteronomic (and this, of course, is of the utmost importance), and some being repeated not always in the same terms.

1. *Tabernacle.*—The first matter common to the two legislations relates to the ark, which is referred to in chap. x. 1-3, in accordance with the notices of it in Exod. xxv. 10-16, xxxvii. 1, xl. 20, 21. The discrepancy between the two accounts will be dealt with later on. The law of the central sanctuary (chaps. xii. 5, 11-27, xiv. 22, 23, xv. 19-23, xvi. 2). The principle of one sanctuary dates from the time when Israel, as a nation, were brought into covenant with Yahveh. In Exod. xx. 24 the truth of one God, one sanctuary, one people, is emphatically

laid down. "In whatever place I record My name"—*i.e.*, reveal Myself, and so consecrate the spot—"I will come to thee and bless thee." The same Book of the Covenant orders that all male Israelites were to come to the one sanctuary thrice in the year (Exod. xxiii. 14, 17, xxxiv. 23). There is a difference in terminology between Exodus and Deuteronomy, "record My name" becoming "place My name," but none in essential meaning. From the first there should always be a locality chosen by God where He would be, and be found, and where sacrifice could be offered to Him. This place was by the nature of the case movable prior to the settlement in Canaan, during the occupation was at Gilgal, then fixed for some time at Shiloh, "where I set My name at the first" (Jer. vii. 12), the prophet thus recognising Shiloh as the predecessor of Jerusalem, where was the permanent sanctuary. The idea of more than one national altar was repugnant to the nation in the time of Joshua, as chap. xxii. 10 *et seq.* shows clearly. The three unities, one God, one sanctuary, one people, are intimately connected. The whole people are addressed in the Book of the Covenant; the altar is the altar of the nation; it was, indeed, the altar which, as soon as it was constructed, was carried with them through the forty years. Yahveh, also, as the national God, could not be imagined simultaneously at more than one place. His name or personality was conceived of as one and indivisible, and in each theophany the totality of God was present. If He recorded or placed His name at Gilgal, He could not, it was believed, simultaneously manifest Himself at Shiloh. The three are bound up together, and impressed upon the Israelites from the first.

The principle which is thus one and the same in the Book of the Covenant and the Deuteronomic addresses appears no less clearly in the Levitical legislation, particularly in Lev. xvii. 1-7. Every domestic animal that was killed must be offered as sacrifice. Every animal so killed must be presented at the entrance of the tabernacle. This law was obviously impossible to carry out except in the wilderness life in camp. Deut. xii. 15, accordingly, in view of settlement in Canaan, introduces a

necessary modification that animals for food might be killed at home, whilst it insists on the law of the central sanctuary with at least equal emphasis to that of Lev. xvii. Thus the Levitical law attests itself as belonging to the wilderness period, and the Deuteronomic modification establishes the priority of the Levitical law, as well as its own epoch, the eve of the occupation of Canaan.

2. *Priests and Levites.*—Separation of Levi (chap. x. 8, 9). Here the speaker mentions the bearing of the ark which belonged to the Kohathites, and the ministering to Yahveh and blessing in His name, functions of the priests, concluding with, "Therefore Levi has no part nor inheritance with his brethren; Yahveh is his inheritance, as Yahveh thy God promised him." This promise is found in Num. xviii. 20-24, so that here we have a direct reference by the author of the Deuteronomic addresses to the Exod., Lev., Num., legislation as being prior.

#### LEVITICAL AND PRIESTLY FUNCTIONS.

The Urim and Thummim in Aaron's breastplate (Exod. xxviii. 30) are mentioned, chap. xxxiii. 8, as a chief glory of Levi, a telling instance of the way in which the speaker speaks of the tribe possessing functions which are well known to belong only to one part of the tribe, as here to the high-priest. Hence, we can understand ver. 10, where again priestly functions and Levitical functions are enumerated as belonging to the tribe, though some were priestly, some Levitical. Whilst Levi is spoken of as exercising the functions of bearing the ark, standing before Yahveh to minister to Him, and blessing in His name (chap. x. 8); the ministering in the name of Yahveh and blessing in His name are expressly stated to belong to the priests (chaps. xviii. 5, xxi. 5). The blessing formula which the priests used is given in Num. vi. 22, which, therefore, may be inferred to be prior to the Deuteronomic references to the priests' blessing.

3. *Dues of the Priests and Levites.*—The principal passage (chap. xviii. 1, 2) is of great importance, both as stating what

these dues were, and as making direct reference to the legislation of Lev. - Num. — “There shall not be to the priests the Levites all the tribe of Levi, portion and inheritance with Israel, firings of Yahveh and His inheritance they shall eat. And inheritance shall not be to him in the midst of his brethren : Yahveh, He is his inheritance, as He spoke to him.” Here the “firings” are the priests’ portions from the offerings, as detailed in Lev. iii.-vii., x. 12-15, and Num. xviii. These offerings comprised the meal-offering, the burnt, sin, trespass, and peace offerings. “As He spake to him” is a direct reference to this legislation, showing it to be prior to the Deuteronomic addresses. The “inheritance” refers to the dues of the Levites as described in Lev. xxvii. 30-33, and Num. xviii. 20-24, viz., the tithes, and the “as He spake to him” is again a direct reference to that legislation, with the same implication of its priority. After thus referring to and confirming the Lev. - Num. legislation in this department, the speaker goes on (chap. xviii. 3-5) to lay down certain dues of the priests, which are obviously and necessarily additional to those just previously indicated; viz., the shoulder, cheeks, and fourth stomach. The reason of this addition, though not mentioned, is perfectly clear, viz., that when the people were settled in Canaan, and killed for food at home, the priest would have very much less than in the wilderness period, when all animals (except wild) were brought to the central sanctuary. The same explanation holds good of the addition of the first-fruits of shearing (chap. xviii. 4.) to the dues of Num. xviii. 12, 13.

As chap. xviii. 3-5 are additional rights of the priests, so 6-8 make additional provision for the Levites in view of the settlement in Canaan. A Levite coming up from the country to the central sanctuary “shall minister in the name of Yahveh his God, as all his brethren the Levites, which stand there before Yahveh : portion as portion shall he eat, besides his patrimony from sale of property.” This ministering and partaking is expressly defined as Levitical, in distinction from the rights of the priests in vers. 3-5.

Thus in this important department we have direct reference to Lev.-Num. legislation as already existing, and modification of it to suit the altered circumstances of life in Canaan.

4. *Tithes*.—Though these have been already mentioned, they require further and separate treatment. Besides chap. xviii. 1, they are referred to in chap. x. 9—"Levi has no part nor inheritance with his brethren; Yahveh is his inheritance, as Yahveh thy God promised him." Strictly speaking, Levi here signifies the whole tribe, consisting of priests and Levites, functions of each part being mentioned. But looking only at the Levitical rights, "inheritance" here, as in chap. xviii. 1, refers to the tithes, and "as Yahveh thy God promised him" is direct reference to Num. xviii. 20 *et seq.* Further regulations respecting tithes are found in chaps. xii. 6, 11-12, 17, 18, xiv. 22, 28, 29, xxvi. 12. The tithes here mentioned are the vegetable ones only. The substance of the regulations is that these tithes were to be strictly levied, and they or their money value brought to the central sanctuary every first, second, fourth, and fifth years of the septennial cycle, but in the third and sixth years to be dealt with at home. Out of them a feast was to be provided, in which the Levite was to share. As the existing tithes (of Lev. xxvii., Num. xviii.) have already been referred to by the speaker (see above), these might very well be a second tithe, and so they have been regarded from ancient times, the later Jews actually paying them in addition to the first tithe. Anyhow, whether this is a second tithe or a modification of the laws regulating the first tithe, the features in it which are novel are just such as were suitable to settled life in Canaan, and they, if anything, enhance the significance of the direct reference to the tithes already noticed.

5. *Every Sacrifice was to be without Blemish* (מים) (xvii. 1; Lev. xxii. 20, 21).—In animals killed for food the blood must be poured out on the ground (chap. xii. 15, 16, 20-24; Lev. xvii. 10, 14). The setting up of a מצבה was prohibited (chap. xvi. 22; Lev. xxvi. 1). Passing offspring through the fire was prohibited (chap. xviii. 10; Lev. xviii. 21, xx. 2-5).

These regulations, common to the two legislations, are significant if on other grounds the priority of Lev.-Num. legislation has been established.

6. *Laws of Purity*.—Clean and unclean food (chap. xiv. ; Lev. xi.) : This having been dealt with under I., 7, it only remains to observe here that the modifications made, to suit settled life in Canaan, and the fact of their being made implies the prior existence of the Levitical list. The prohibition to eat corpse or torn (Lev. vii. 15 [anyone], chap. xxii. 8 [priest]) is repeated (Deut. xiv. 21), with the addition that the corpse may be given to a stranger or sold to an alien. It is obvious that this modification was suitable to settled life in Canaan. During the forty years the prohibition applied to all (Lev. xviii. 15), so that the corpses could not possibly be sold. Now, when in settled life there would be many more corpses, such a permission, which would avoid loss of property, was most suitable and even called for. The modification, as in other instances, implies the prior existence of the Levitical law.

Unlawful mixtures (Lev. xix. 19 ; Deut. xxii. 9-11) : The two pieces of legislation, though varying from each other, are of the same character, and connected by the use of the same term (שַׁעֲטָנִי).

Fringes (Num. xv. 38, 39 ; Deut. xxii. 12) : Another regulation identical in substance, though not in wording, in the two legislations.

Seduction of sister (Lev. xviii. 9, xx. 17 ; Deut. xxvii. 22).

Leprosy (Lev. xiii., xiv. ; Deut. xxiv. 8) : The passage in Deut. is very significant—"Be careful in the plague of leprosy to observe diligently, and to do according to all that the priests the Levites shall teach you : *as I commanded them*, ye shall observe and do." Here "teach" (יָרָו) connects with לְהוֹרֶת (Lev. xiv. 57). The words in italics are a direct reference to the Levitical law, confirming its prior existence. Moreover, as bearing on the date of the Levitical legislation, as Egypt was the great seat of elephantiasis, it would be likely that a legislator having personal acquaintance with Egypt and its diseases



(Exod. iv. 6) should give minute directions concerning its treatment soon after leaving Egypt, whilst such detailed regulations were much less to be expected after Egypt had been left for a whole millennium.

7. *Social and Civil*.—Wages : Comparing Lev. xix. 13 with Deut. xxiv. 14, 15, it is easy to see that the Deuteronomic regulation is an amplification of the Levitical suited to settlement in Canaan.

Witnesses : The law of Num. xxxv. 30 is identical with that of Deut. xvii. 6, xix. 15.

Refuge cities : The promised provision of Exod. xxi. 13 is fully defined in Num. xxxv. 9-34. The regulations of Deut. xix. 1-13, contain significant additions—viz., first, the preparation of roads to the refuge cities and the intervention of the elders ; second, that three more cities were to be provided for refuge in case God enlarged the borders of Israel. Both of these show that the speeches were delivered previously to the settlement in Canaan (who in later times would have inserted such a provision as chap. xix. 8, 9 ?), and both attest the priority of the Levitical legislation.

Gleaning : The law, Lev. xix. 9, 10, xxiii. 22, is substantially identical with that of Deut. xxiv. 19.

Weights and measures : Lev. xix. 35, 36, is substantially identical with Deut. xxv. 13-16.

Usury : Lev. xxv. 36 and Deut. xxiii. 19.

*Summary* : The Deuteronomic legislative matter, in its bearings on the Levitical legislation, admits of a threefold classification : First, that part which directly refers to the Levitical as anterior ; second, that part which modifies or adds to the Levitical, thus implying and confirming its priority ; third, that which is identical with the Levitical, and which by itself does not determine which is prior to the other. The first and second parts are sufficient to show that the bulk of the Levitical legislation was already in existence when the Deuteronomic addresses were delivered. They pronounce nothing on the relative date of the *books* (Exod., Lev., Num.) which

contain this legislation, but are decisive regarding its priority. And at this point mention may suitably be made of the discrepancies between Deuteronomy and the preceding books, which have often been alleged as evidence of the later date of their (Lev., Num.) legislative matter. Several of the supposed discrepancies disappear on investigation; those which remain have an exactly opposite force to what they have been supposed to have now that the priority of the Levitical legislation has been established on other grounds. They confirm that priority. A late writer would have avoided discrepancies and taken the utmost pains to make his legislation agree with that which he wished to pass off as the work of the author of the earlier legislation. None but the legislator himself would have presumed to deal so freely and independently with the laws—modifying, adding, and altering. The discrepancies, therefore—and the more of them there are the stronger their force—only corroborate the preceding argument.

Thus in chap. i. 22 the people suggested sending spies; in Num. xiii. 3 God ordered the spies to be sent. This scarcely needs harmonizing, but so far as it is a discrepancy it helps to establish the present view. No late writer would have introduced this appearance of contradiction.

The ark: In Exod. xxv. 10-16 the Israelites were to make it; chap. xxxvii. 1, Bezaleel made it; xl. 20, 21, Moses put the ark into the Holy of Holies. In Deut. x. 1-3, after the mention of the rebellion, Moses records the order to make an ark, and his carrying out the order. Whilst the legislator thirty-eight years after the events might easily and naturally represent what happened as it came into mind (and here he mentions the ark along with the occasion for its use), a late writer would never introduce such a discrepancy, having the earlier account before him.

With regard to the tithes, the subject has been already dealt with. It only needs to add here that the very fact of this discrepancy between Deuteronomy and Lev.-Numbers strongly evidences the mind and act of Moses, who alone can be regarded

as modifying former legislation, since no late composer personating Moses would have ventured on such innovations.

A discrepancy has been thought to exist between Lev. xxv. 39-43 and Deut. xv. 12-18 in the matter of Hebrew service. Deuteronomy (in agreement with Exod. xxi. 2-11) states the law that the Hebrew slave is to go free in the seventh year; Leviticus states the law of the Jubilee, according to which in the fiftieth year the Hebrew slave returned to his patrimony, which, of course, might be any year of the six years' service. The discrepancy is imaginary.

There is another supposed discrepancy in the law of the firstlings (Exod. xiii. 15, xxii. 28-29; Num. xviii. 18; Deut. xii. 6, 17, 18, xiv. 23, xv. 19-21. The firstlings (in Exod.) were to be "sacrificed" or "given" to Yahveh; they belonged to the priest (Num.). According to Deuteronomy they were to be sanctified to Yahveh, but if any blemish was in them "thou shalt not *sacrifice* it, but eat it at home"; but normally they were to be eaten at the central sanctuary. A simple way of harmonizing is to suppose that the priest shared the flesh with the offerer, and the offerer's being invited to share is in Deuteronomy taken as a matter of course. If, however, we stand by the strict force of the word, then it is only another case of the legislator modifying former legislation, and is, like the discrepancies already mentioned, an argument in favour of the contention of this paper.

The conclusion we arrive at is that the idea of the late age of the Levitical legislation is untenable. The Deuteronomic addresses presuppose it throughout. Since also it has been shown that the Deuteronomic addresses are the utterance of the legislator himself, and from every point of view attest him as their author, the Levitical legislation is thereby proved to be his. "The law was given by Moses."



## Church Music.

BY THE REV. E. VINE HALL, M.A.

IT will be almost universally admitted that sacred music has a strange and wondrous power over the hearts of men. It touches our emotions, it stimulates our reverence, it lifts us up, it helps us to pray, it is one of God's best and brightest gifts to man. Sacred music, whether it be the majestic strains of a Handel or a Mozart, or whether it be some of the dear old English hymn-tunes, such as *Hanover*, or *Melcombe*, or *Rockingham*—sacred music has a strange power over us; it is the very handmaid of religion; it is, or it ought to be, a great assistance to our devotions.

The object of the present article is to offer a few simple and practical suggestions as to Church music and its due performance; and to give some assistance to those who are actively concerned in its promotion.

It will be agreed, on all hands, that the musical portions of our Church services stand in need, in many cases, of considerable improvement; and that especially there is a great lack amongst us of hearty congregational singing. We often meet with large choirs, and expensive organs with clever organists, and painstaking choirmasters, but the result of all this is not necessarily congregational singing. Is it not often the case that the people merely look on and listen while the choir sing? Is it not the case that while, as a rule, Nonconformist worshippers are famous for hearty singing, the singing in our churches is often cold and languid and poor? We all of us desire that the laity should take their due and rightful share in offering praise to the Almighty. The practical question is this, how is it to be done? What course can we take to make our services congregational?

First of all, too much care cannot be bestowed on the choice of appropriate chants and hymn-tunes. There are certain chants, and still more certain hymn-tunes, in which congre-

gations almost invariably decline to take part. Those chants and hymn-tunes should be left severely alone. Choose those which the people cannot help singing. Such tunes as *Aurelia*, *St. Ann's*, *Bedford*, and *Rockingham*, are always popular; they have a certain fascination, a certain "swing" about them which carries the congregation along, and which calls forth a good solid body of sound.

Again, neither chants nor hymn-tunes should be chosen which contain very high or very low notes; they should be well within the compass of an ordinary singer; and they should be simple and dignified, too elaborate chants and too secular hymn-tunes should both be carefully excluded.

Secondly, it is a mistake to introduce too many new chants and tunes. One new tune and one new chant each month are quite enough, perhaps more than enough. Nothing discourages a congregation more than constant introduction of new tunes—tunes which they never heard before, and which perhaps they never wish to hear again.

Thirdly, it is a wise plan to continue the same chants for the Canticles for four or five Sundays. The people grow accustomed to a chant after a Sunday or two, and will often sing it far more lustily at the end of the month than at the beginning.

Fourthly, the present system of rapid chanting and rapid hymn-singing is fatal to good congregational singing. The people cannot, and will not, be hurried. They must take their time over the chants and hymns. Not only do the fine old hymn-tunes lose much of their dignity and grandeur when unduly hurried, but the people are left far behind by the rapidity which in the present day seems so popular. There should be no hurry when we are singing praise to Almighty God. We should never forget that we should use the utmost reverence and deliberation when we join angels and archangels and all the hosts of heaven in offering praise and adoration to our Saviour and our Lord.

Lastly, congregational practices have been found to work well in some parishes. These practices might be held on a

week-day evening, and one of the clergy should always be present. A Collect and the Lord's Prayer might be said at the commencement, and a Collect and the Blessing might be said at the end. Then the chants and hymns for the whole month might be practised, and any new chants or hymns might be played over by the organist and studied by the congregation. The result would be that when Sunday came round a good proportion of the congregation would know exactly what was to be sung, and would be able to sing with increased confidence, and thus lead the more timid or unmusical of their brethren.

Passing on to the subject of hymns and hymn-tunes, one is almost bewildered by the number of hymn-books which are in use in the various churches. It is not our intention to advertise any special hymn-book, but we may say this without hesitation, that the three most popular hymn-books have, each of them, their own peculiar features and excellencies. They are the "Hymnal Companion," by Bishop Bickersteth; "Church Hymns," published by the Society for Promoting Christian Knowledge; and "Hymns Ancient and Modern." The musical portions of these books have all been carefully edited, and will be found more or less satisfactory.

Leaving the question of hymn-tunes, a few words about the hymns themselves may not be out of place. It is needless to say that hymns vary immensely, both as to their spirituality and also as to their fitness for being sung in public worship. There are many hymns, most beautiful, most edifying, and most helpful, which nevertheless appear to be more suitable for private devotion than for public worship. There are also hymns which, on account of the intense fervour of their language, can hardly be sung with sincerity and truth by a congregation at large. Again, there are hymns which are not hymns, but simply excellent specimens of grand sacred poetry; these so-called hymns are not really suited for worship, they give no praise to the Almighty, they offer Him no homage, they give Him no worship. They are often very beautiful and very touching poetical effusions, but they lack "the one thing

needful," personal homage to the Most High, the offering of praises to the Incarnate Saviour.

Hymns, again, should be simple in their diction, devout in their addresses to God, and free from all taint of false doctrine or of exaggerated sentiment. In a certain popular hymn-book there are to be found certain hymns which distinctly offend in these two respects.

There are hymns which are sung in certain churches which "sail very near the wind" (to use a popular expression), and which must be distasteful to all who love the simple evangelical teaching of the Book of Common Prayer. A very great and terrible responsibility lies on those persons who, especially in country parishes where the bulk of the congregation is simple and unlearned, and therefore uncritical, introduce hymns of this character and accustom their people to doctrines and expressions which are not warranted by Holy Scripture.

There is one other remark about hymns which it is necessary to make. It is this—that hymns should not be sung at one invariable speed. Each hymn has its own special characteristics, one is jubilant, another is sad; one is full of hope, another is full of something like despair; one is full of praise, another is full of confession and sorrow for sin. Therefore to sing all hymns which vary so much one from the other at one uniform pace is absolutely absurd. Once again, it is only too true that many persons, not only members of our choir, but also members of our congregations, are apt to think more of the music of the hymns than of their meaning. A favourite tune is sung; we join in it heartily and gladly; we enjoy our old favourite tune; and too often we sing the hymn with not the slightest thought of the words to which the music is wedded. It was Bishop Mackenzie who once told Harvey Goodwin, afterwards Bishop of Carlisle, that it was he who first "taught him to think of the words of the hymns."

It is to be feared that a good many people, musical and otherwise, need to be taught that same lesson. Too often hymns are sung in a cold and perfunctory spirit; too often the

music, which should assist our devotion, prevents us from offering real homage and praise to the Almighty. Especially should those who are members of church choirs, be earnestly and affectionately exhorted to sing "with the spirit," as well as with the voice. Especially should those, whose great privilege it is to *lead* the praises of the people, be exhorted not to allow their love of music to blind their eyes to the deep spirituality and reality of the hymns they sing.

In some churches good results have followed from allowing one or perhaps two verses in each hymn to be sung by the people alone, the choir remaining silent. This practice is not only a relief to the choir, but it gives confidence to the congregation. They know that they are responsible for these verses; they feel that they must sing, or the result will be disastrous; and so they learn to sing out manfully, and "with a good courage," and those foolish feelings of shyness and false modesty, which are sometimes to be met with in our congregations, are put to flight. Another excellent custom is to silence the organ for one or two verses. The effect is often, from a musical point of view, very pleasing and satisfactory, and both choir and congregation are emboldened to sing with courage and decision, although for a time deprived of the support which is given them by the organ. It is also a great assistance to congregational singing if the first and the last verses of each hymn be sung by the choir in *unison*, that is, without harmony. Unison singing is wonderfully effective, and it gives confidence and help to the congregation.

And now perhaps a few words may be said about anthems. There is a considerable difference of opinion as to whether anthems should ever displace hymns in any churches short of cathedrals. As in most other questions, so in this, there is a good deal to be said on both sides. Anthems are not congregational. While they are being sung, the congregation is necessarily silent; but there is no reason why the people should not join in spirit, nor, while the choir is offering praise to God, why the people should not offer praise in their hearts. When



we listen to some tender and beautiful composition of Handel or of Mendelssohn, such compositions as "O rest in the Lord," or "He shall feed His flock," it is quite possible to lift up our hearts to God, and to drink in the messages which He sends, even though our voices are silent. So it should be with anthems. If occasionally, at Christmas, and Easter, and at other festivals, anthems are sung, it by no means follows that such anthems are unedifying and unspiritual as far as the congregation is concerned. It is quite possible for the devout soul to join in spirit with the sacred words which are being sung "to the honour and glory" of the Most High. But in the performance of anthems great care should be exercised, and stringent rules should be observed. The words of the anthem should be in the hands of the congregation. Those words should be simple and devotional. Great care should be taken that no anthems be attempted which are beyond the powers of the choir. Nothing is more painful than to hear the too ambitious efforts of too ambitious choirs. Handel's "Hallelujah Chorus" and Haydn's "The Heavens are telling," have too often been ruthlessly murdered by choirs, who were perfectly incompetent to render such elaborate and difficult compositions.

There can be no question that the members of our church choirs are fond of having an occasional anthem. The perpetual repetition of the same old chants and hymn-tunes becomes unspeakably irksome to our choirs, and it is very difficult to insure their punctual attendance at the necessary practices unless they have, from time to time, an anthem to learn. It must also be admitted that it does give a little variety to the service, if at the greater festivals a short and devotional anthem be sung, with words appropriate to the occasion. There are many short and easy anthems, by English composers, which are both effective, in a musical sense, and which are also devotional and edifying. There is one portion of our services which is sometimes sung, and which is not always wedded to devotional and appropriate music, and that is the responses to the Commandments. A moment's thought will show us that these

responses are a very solemn and pathetic prayer to the Most High. They contain a two-fold petition. They ask for mercy for the past and help for the future. They should certainly be set to music which is both pathetic and devotional. How often is it just the reverse! The music of these responses is sometimes simply frivolous and jaunty. We ask God for "mercy" in accents which are almost secular. No music to the responses should be permitted, unless it is in strict accordance with the spirit of the words. Better let the responses be simply "said" than sung to inappropriate and unedifying strains.

To conclude: it is impossible to take too much care that the music which is used in public worship should be helpful to the worshippers, and not altogether unworthy of the Divine Being to Whom it is offered. Much care should be taken in the selection of the music and the hymns; much care also in the selection of those who lead the praises of the congregation; much care also that their behaviour in church should be reverent. It is so easy for members of our church choirs to grow careless and indifferent, and to sing the music in a listless and a perfunctory manner. Let the clergy help the choir, let the choir help, not stifle, the congregation, and the result will be, with God's blessing, a bright, a hearty, a devotional service. That is what every devout Churchman should aim at and pray for. Without God's blessing vain are all our attempts at effective rendering of sacred music, without prayer for His help our music will be as "sounding brass or a tinkling cymbal."



### Literary Notes.

**T**IMES are changing for all, and one must adapt one's self to them as much as one's dignity will permit. Probably one of the most striking features of recent years in the world of books is in reference to what are known as "seasons." There used to be two and a half. I use the term advisedly. The two consisted of spring and autumn, while the half was the summer. The first lasted from about the middle of February until the end of June, starting mildly at the beginning, reaching its highest phase in March

and April, dying away at June, and becoming merged into the summer or novel period, which lasted for a few weeks only, until August arrived, which was but a dead sea. September saw an awakening, October was a furioso, November and December were but a crescendo of the previous month until Christmas and the New Year had gone—then a sudden silence. Now, it seems to me, publishers almost publish at any time. I for one entirely disagree with seasons in books. A good book should sell at any time. Of course there are parts of the year when suitable books should be issued. Devotional books at Lent and Easter; light literature, guide-books, and books of travel during the summer; educational works at the commencement of terms; political books at psychological times, and so forth. In America the publishing of books all the year round is more general than it is here, although even there, as in our own country, the greatest pressure in the book-world is December, increasing to a hurricane at Christmas, or as the Americans call it, the "holiday" season. I fully believe that the issuing of books at all times will increase. Already there have been some notable examples this year.



The Abbé Dimnet has recently had published a most interesting volume of studies—actually a republication in book form of a series of essays which he contributed to a French clerical review from time to time—which should certainly appeal to English readers. The title of the volume is "La Pensée Catholique dans l'Angleterre Contemporaine." The various chapters deal with Newman—who is undoubtedly the most attractive man to the author—Cardinal Wiseman, Mr. Lilly, and Mr. Wilfrid Ward, besides others of the Roman Catholic Church. It is a noteworthy fact that the writer's sympathy is more tolerant towards the adverse critics of the Church of Rome than he is to the loyal adherents to the faiths of the Anglican and Greek Churches.



Probably the most important volume to be published this month will be "Lord Curzon in India," the publication of which had been expected earlier. It may be pointed out that from the time Lord Curzon was appointed to be Viceroy of India in 1898 until his return to England in 1905, he delivered between two hundred and three hundred speeches on every variety and aspect of Indian public affairs. These speeches are not only a compendium of his viceroyalty, the longest for fifty years, but they constitute a handbook to Indian politics and administration, more complete and very likely more accurate and authoritative than any other book. In these speeches are explained the theory and objects of British rule in India, the character of the administration, the nature of the problems that confront the Government, and the manner in which they are being solved. They provide a detailed explanation of the foreign policy of the Government of India, the frontier and military policy, the policy as regards education, irrigation, finance, famine, plague, commerce and industry, currency, railways, the Indian Princes, agriculture, archæology, land revenue, police, and, indeed, every aspect of Indian public life. This volume will consist of a selection of sixty or seventy

of these speeches, from which many passages of purely local interest have been omitted. Where explanations are necessary, brief footnotes have been added. The speeches, which are not arranged in alphabetical order, will be found under the various subject headings—*e.g.*, Native Princes, Finance, Education, etc. There will also be an exhaustive index. Sir Thomas Raleigh has written an introduction. He served for seven years under the Viceroy as Legal Member of Council. It forms at once a review of Lord Curzon's administration, a nexus to the speeches, and a synopsis of the present condition of India under British rule.



One of the most interesting announcements is that an addition is to be made to the "Eversley" series of another volume of selections from the late Mr. Hutton's contributions to the *Spectator*, under the title of "Brief Literary Criticisms." The volume is to be edited by Mr. Hutton's niece, Miss E. M. Roscoe. The present editor of the *Spectator*, Mr. St. Loe Strachey, is certainly emulating the great example, in his conduct of the journal, of his illustrious predecessor. The articles are refined, cultured, and restrained, while the views are set forth in so tolerant and magnanimous a manner, that the influence of the *Spectator* is making itself felt in a large number of directions. It is accepted and read each week with respect by all parties of political opinion, by all thinking men and women of all shades of thought, just as Mr. Spender's *Westminster Gazette* is read each evening. They both stand for purity in politics and journalism, and it is well that we have such fair-minded tribunes. There is something akin to the *Spectator*, I am glad to say, even in the United States—*i.e.*, the *Nation*. It is no doubt to Mr. Hutton's great ability and high-mindedness that the *Spectator* occupies its influential position at the present moment. A writer once said in an able review, in another weekly, that "Mr. Hutton was undoubtedly a most able and thoughtful contributor to the perpetual controversy between faith and science; and he was also a literary critic of much subtlety of insight and delicacy of discrimination." His was the combination of a religious mind and a critic's instinct. His attitude to men who thought differently to himself on matters of religion is summed up in his review of Mr. Morley's "On Compromise," in the course of which he wrote that he is "not ashamed to feel far more sympathy with the nobler aspects of unbelief than with the ignobler and shiftier aspects of so-called faith." I look forward to the publication of this new volume of selections with great pleasure, and I feel that many readers of these notes will do the same.



A work which has been in process of publication during the past few years is "A History of the Parish of Trinity Church in the City of New York," compiled in large part from original documents, by order of the Corporation of Trinity Church, and edited by Dr. Morgan Dix, the ninth Rector, is certainly of some interest. It is to be complete in four volumes, three of which have already been published, while the fourth, "The Rectorship of Dr. Berrian," is to be issued shortly. It had been Dr. Dix's ex-

pectation to complete his history in three parts, but the large amount of material has made it necessary to extend it to four.



Messrs. T. and T. Clark have in the press, and will publish immediately, a new work by the Rev. D. W. Forrest, D.D., of Edinburgh, entitled "The Authority of Christ." Readers of Dr. Forrest's former valuable work, "The Christ of History and Experience," will be particularly glad to welcome the new book; it has the same object as that to be found in a forthcoming book by a writer who conceals his identity, called "The Religion of Christ in the Twentieth Century." While, however, the first-mentioned volume will endeavour to explain how "Christ's authority operates," the latter volume will make a fair-minded examination of the three representative Christian denominations—Roman Catholic, the Episcopal (the volume is of American extraction, and for "Episcopal" English readers may interpret "Anglican"), and the Unitarian. The work will not be controversial, but rather a plea for what the writer conceives to be the religion of Christ.



Mr. Murray is publishing "The History of the Papacy in the Nineteenth Century," by Dr. Fredrik Nielsen, Bishop of Aalborg, and formerly Professor of Ecclesiastical History in the University of Copenhagen, translated, with the help of others, by Dr. Mason, master of Pembroke College, Cambridge. There will be two volumes: Vol. I., Introduction, Pius VII.; Vol. II., Leo XII.—Pius IX. This work, in the Danish original, forms part of a larger whole, dealing with the general history of the Roman Catholic Church during the nineteenth century. The supplementary volumes are published under the title of "Det Indre Liv" ("The Inner Life"), and are of great value to the student of the history of religious thought. The portion now being translated deals rather with the external fortunes of the Roman Church down to the death of Pius IX. There will eventually be a third volume continuing the subject to the end of the reign of Leo XIII., which, it is hoped, may be translated for English readers in due course.



The preparation of "The Letters of Queen Victoria," being a selection from Her late Majesty's correspondence between the years 1837-1861, which Mr. Arthur C. Benson and Lord Esher have in hand, proceeds apace, but, owing to the immense mass of material to be dealt with, cannot possibly be ready before the early part of the autumn. The period to be covered by these volumes—there will probably be three—is a memorable one in the history of both Europe and England, and includes: the Adoption of Free Trade, the Repeal Agitation, Chartism, the Revolutionary Movement of 1848, the Queen's Marriage, the Crimean War, the Indian Mutiny, etc.



Messrs. T. and T. Clark's announcements for the spring season include several important works. Two of them are by Professor Gwatkin, of

Cambridge, whose visits to the world of books are far too rare for those who have learned to value what he writes. Dr. Gwatkin's new books include his Gifford Lectures, in two volumes, on "The Knowledge of God," and also a volume of sermons in "The Scholar as Preacher" series. Another work in Messrs. T. and T. Clark's list is "The History of the Reformation," by Dr. T. M. Lindsay, Principal of the United Free Church College, Glasgow, who is recognised as one of the foremost authorities in this country on the subject of the Reformation. The new work will be in two volumes, and it is not too much to say that it will prove his *magnum opus*. His little work in the "Handbooks for Bible-Classes" series will have prepared readers for what to expect, and his large work on "The Church and Ministry in the Early Centuries" shows the clearness, force, and charm of his writing.



Messrs. Archibald Constable and Co. are publishing a new series of little books under the title of "Religions Ancient and Modern." Four volumes will be issued immediately—"Animism," by Edward Clodd; "Pantheism," by J. A. Picton; "The Religions of Ancient China," by Professor Giles; and "The Religion of Ancient Greece," by Miss Harrison. The aim of the series is to provide for popular reading bird's-eye views of the world's religions. These condensed monographs, being by leading writers, ought to prove of real service. Other volumes will follow at short intervals.



It is now just over fourteen years ago since C. H. Spurgeon passed away, and each week since his death a new sermon has been published. This is the fifty-second year of the weekly publication of these sermons, which now number nearly 3,000. The publishers expect to be able to continue the weekly publication of a sermon with an exposition for some years to come, and any of our readers who will send their address to Passmore and Alabaster, London, will receive one of these sermons. There are few preachers who can be more safely followed as a model, whether as to matter or manner.



It will be of interest to many of our readers to know that the old-established and valuable American periodical the *Atlantic Monthly* is now published in England by Messrs. Constable and Co. This magazine has long been recognised as a medium for the best American thought, to say nothing of the British contributions that appear from time to time. The price will be 1s. per number.



## Notices of Books.

### BIBLICAL AND THEOLOGICAL.

ENGLISH APOLOGETIC THEOLOGY. By the Rev. F. W. Macran. London :  
*Hodder and Stoughton.* Price 6s.

THERE are nine lectures included in this book, the first six of them being the Donellan Lectures in Trinity College, Dublin, for 1903-1904, and the remaining three added as a supplement, discussing various stages of the Socinian and Unitarian controversies. The book attempts to give a résumé of English Apologetics from the time of the Deistic controversy to the present day. After an introductory chapter reviewing the whole period comes a chapter on Bishop Butler, which is distinctly good, and will prove a useful introduction to the great Bishop's works. Then follows a chapter on Paley as representing the Evidential School, which followed the Deistic period. Paley naturally comes in for some criticism, but on the whole the author deals fairly with him and his work. Then we have an admirable chapter on the influence of Coleridge and Modern Theology, which is full of enlightenment, while not failing to point out the limitations and even dangers of his position. Two lectures follow on Evolution : its Moral Significance and its Relation to Theology. These seem to us to be the weakest parts of the work. The author is strongest on the historical and critical side, and his attempts at constructive theology expressed in terms of evolution are not quite successful. The task is far too large for the space allotted. In an appendix there is a clear and interesting summary of English philosophy from Butler to T. H. Green, and the student will find this short sketch an informing and useful account of the progress of English thought. Altogether the book is one to be noted by all who would be in touch with the best religious thought of the last three hundred years. The style is difficult at times, especially in the earlier lectures, and the greatest weakness of the book is its sketchiness. The canvas is not large enough for the figures that have to be placed on it.

HISTORY UNVEILING PROPHECY ; OR, TIME AS AN INTERPRETER. By  
H. Grattan Guinness, D.D. *Fleming H. Revell Company.* Price  
7s. 6d. net.

This work, like every other which comes from the pen of Dr. Grattan Guinness, is the result of extensive reading and prophetic study carried on for a long period of years. It "is a story of the gradual unveiling of the meaning of the Apocalypse in the light of the events of history. It traces this development through eighteen centuries, from the days of the Apostolic and martyr Church to those of the mediæval Church, the Reformed Church, and the Church of modern times. It is a history of the gradual evolution during eighteen centuries, under the influence of historical facts, of that system of interpretation which has commended itself to many temperate and enlightened minds, including those of Sir Isaac Newton, and Jonathan

Edwards in his history of Redemption, as in harmony with the Word and Providence of God." From the above it will be seen that the present volume, which is written in a clear and attractive style, is not so much an exposition as a history of the expositions given in succeeding ages of the Christian Church by those who have made the Book of the Revelation their study. The author is a strong upholder, like the late Professor Birks, Elliott, and all other writers of the historical school, of the year-day theory in prophecy. This he regards as completely established by the astronomical and cyclical character of the prophetic periods, notably of the time, times and a half, or 1,260 days of Daniel and St. John, which, reckoned as years, forms a complete soli-lunar cycle; while the same thing, as he shows, applies to the 2,300 of Dan. viii. 14, and especially to the 1,040 days (or years) which form the difference between these two periods. The evidence he produces for this from the Swiss astronomer, M. de Cheseaux, as well as from Professor Birks, is most suggestive, as are his own remarks upon this subject; and an author like Dr. Guinness, whose astronomical tables are in practical use in all the principal observatories in the world, and have received the confirmation and approval of so many leading astronomers, has a right surely to speak with authority upon such a point. Apart, too, from the prophetic aspect of the question, it is at least refreshing in days when so many are seeking to array science against Holy Scripture, to find such professional and mathematical authority brought forward to establish the strict scientific accuracy of the revelations granted to Daniel and St. John. As might be expected, Elliott's "*Horæ Apocalypticæ*" is much referred to and quoted from. Whereas, however, the last edition of Elliott's work was written in 1861, Dr. Guinness has the advantage of being able to review the events of the last forty-three or forty-four years as well as those now taking place with regard to the Jews. Elliott wrote in 1861: "Some signs are still wanting, especially the non-gathering as yet of the Jews to Palestine, and predicted troubles consequent." "Now," says Dr. Guinness, "we behold the commencement of the Jewish restoration so long foretold, and its commencement at the time indicated ages ago in the prophetic word." He then gives a most interesting account of the Jewish renaissance of modern days and of the progress of the Zionist movement, showing how the course of events is proceeding along the lines laid down in prophecy. The book is a valuable contribution to prophetic literature, and should be carefully read by every student of sacred prophecy, and, indeed by all who see in fulfilled prophecy one of the most remarkable branches of Christian evidence.

THE APPEAL OF THE CHURCH OF ENGLAND. An Examination of our Principles and Positions in the Light of History. By Arthur Galton. With a Preface by Henry Wace, D.D. London: *Dover Street Book Store*. Price 2s. net.

This book is an elucidation and extension of Jewel's appeal to the first six centuries as the standard, subject to Scripture, of belief and practice. Mr. Galton has no difficulty in showing the genuinely consistent tradition of the Reformed Church of England. The relation of the Church to Scripture is explained, and the fallacies of those who assert the supremacy of the



Church over the Bible are convincingly pointed out. The discussion of the Anglican position as against Rome is very effectively done, and there is much that will prove of service in meeting Roman claims. Not the least valuable part of the essay is the proof of the great differences between the older Anglican High Churchmen and the leaders of the Tractarian School. Quite apart from the precise question of Dean Wace's appeal, the book is a useful contribution to some of the greatest ecclesiastical problems of to-day.

AN APPEAL FROM THE TWENTIETH CENTURY TO THE SIXTEENTH AND SEVENTEENTH CENTURIES. By Frederick Meyrick. London: *Dover Street Book Store*. Price 1s.

Canon Meyrick makes an appeal in this little book to the authorities of our Church in the sixteenth and seventeenth centuries as to whether the medievalists can justify themselves in respect to their characteristic beliefs and ceremonial. His task is an easy one, for there is no difficulty whatever in showing that medievalist demands have no justification in the Anglican Church of the sixteenth and seventeenth centuries. Canon Meyrick has provided a handy and valuable series of extracts from leading divines of the Reformed Church, and we are glad to commend this little volume to "all sober, peaceful, and truly conscientious sons of the Church of England."

THE GOAL OF THE UNIVERSE. By S. W. Koelle. London: *Elliot Stock*. Price 3s. 6d.

A cheap edition of a book which has already attracted some attention. The thesis is what is usually known as Universalism, that the purpose of our Lord's Incarnation is the redemption and salvation of the world in its widest and most exclusive sense. While we cannot agree with the author's main position, which we regard as one-sided and overlooking some of the main factors of the problem, we readily recognise the earnest and reverent spirit in which the subject is treated, the ease and lucidity of the style, and the frequent suggestiveness of his interpretations.

STUDIES IN THE CHARACTER OF CHRIST. By Charles Henry Robinson. London: *Longmans, Green and Co.* Price 3s. 6d. net.

A new and revised edition. The book commences with a delineation of the character of Christ, in which His uniqueness is used as an argument for Christianity. Then follows a consideration of some objections to this argument, and the book closes with a discussion of the relation of Christ to the world, with special reference to the future of mankind. The author is at his best in the first part in depicting and arguing from the character of our Lord. He does not seem to us so successful in meeting the objections, because of his too concessive spirit. Difficulties are not to be met by ignoring great sections of the New Testament teaching for the purpose of concentrating attention on other aspects. The view of the Atonement is entirely inadequate, and by its inadequacy becomes erroneous. The author fails entirely to account for some of the essential elements of Apostolic teaching. Because

men have over-emphasized the substitutionary view we are not to deny it altogether; and to say, as Canon Robinson does, that our Lord's death was not in some senses unique, is to give a wrong impression by taking a one-sided view. We breathe a truer and ampler air in the concluding chapters, where the picture of "The Christ that is to be" is truly inspiring and satisfying. Nothing could be better than this part of the discussion. The book is therefore necessarily unequal. It is best where it affirms and weakest where it denies. Its weakness lies in the too great tendency to separate our Lord's character from His atonement, and His example from His redemption. It is only by the careful balancing and correlation of these that we get the full New Testament truth. On its positive side, and with special reference to its title, the book is distinctly able, fresh, and vigorous, full of sympathy with men's difficulties, and on this account likely to be of real service.

HUMAN NATURE A REVELATION OF THE DIVINE. By Charles Henry Robinson. London: *Longmans, Green and Co.* Price 3s. 6d. net.

A reissue of a work published a few years ago. The first part deals with Old Testament criticism, the second with certain studies in worship. In the former part the position of modern criticism is frankly taken, and an attempt is made to give an account of the assured results accruing from a consensus of modern criticism. The treatment suggests very little else than a summary of the views of Robertson Smith, Wellhausen, and George Adam Smith. It does not show any real traces of the author having given direct attention to the essential positions of the traditional side. He seems to have been content to reproduce the work of the scholars now mentioned. The result is a curious mixture. On the one hand he gives the authority of Christ as the main reason for the acceptance of the Old Testament by Christians, and yet this is regarded as quite consistent with a treatment of the Old Testament which is far removed from our Lord's view of it. This is surely taking away with one hand what he gives with the other. It is also suggested what a boon it would be if a new Old Testament could be printed commencing with Amos, and how misleading it is to have it start as at present with Genesis i. In the discussion of inspiration and the proofs of authority, nothing is made of prophecy or of the definitely Messianic character of the Old Testament. God's revelation is regarded as proceeding along the lines of natural evolution. The whole treatment of the book is very unsatisfactory and perplexing; and as for confirming faith in the Old Testament, it does just the opposite, and makes the Old Testament harder to accept than ever. We read the former book by this author with great interest and no little profit, and came to this one with great expectations, only to find ourselves sadly disappointed. The latter portion of the book is mainly devotional, and deals with the structure and purpose of our offices of Morning and Evening Prayer. While it is full of earnestness, there is nothing especially striking or fresh. We have devoted more space to this book than its size warrants, because of the prominent position of the author in connection with a well-known missionary society. We can only express our deep regret at teaching so far removed from our Lord's view of the Old Testament.

THE *CRISES OF THE CHRIST*. By G. Campbell Morgan, D.D. London: *Hodder and Stoughton*. Price 3s. 6d.

The subject of this popular edition is the redemptive work of Christ. It comprises 400 clearly-printed pages by an eminent Congregational minister. The title strikes us as neither attractive nor lucid, but the substance of the book is good. The note of the evangel here delivered is in accordance with spiritual teaching and preaching. The book embodies addresses which are cast in the nature of studies in the life of Christ. Between the first chapter on "The Ruin of the Race," and the last, on "The Redemption of the Race," there are seven subjects dealt with in what the author calls "books." These are the Birth, the Baptism, the Temptation, the Transfiguration, the Crucifixion, the Resurrection, the Ascension. It is these seven topics which the author means by the term "crises." His object is to enlarge on the prominent points of our Lord's redemptive work, "rather than the processes" by which the central facts were reached. In so doing he deals with that life more particularly in regard to what Mr. Ruskin termed "not the natural, but the won life." He asserts that the "Incarnation prepares for Atonement," that the sufferings of Christ were "vicarious," "expiatory," "atoning." All this is amplified by figure, illustration, quotation, and appeal, and that, too, in a manner which leads us to think that Bible-class teachers and students in their study of the Gospel record may consult this book with advantage, especially as there is a subject-index at the end. Whether anything is gained by using such terms as "crises," "distanced," "resultant," and so forth, and by rather veiling a chapter on the Death upon the Cross with a heading "The Kingly Exodus," is perhaps a matter of choice; but florid or obscure headings may be regarded as minor points where the author's object is plainly to unfold the redeeming work of our Lord and Saviour Jesus Christ.

THE *CHAIR OF ST. PETER*. By H. Forbes Witherby. London: *Elliot Stock*. Price 2s.

The story of the well-known chair of St. Peter at St. Peter's, Rome, traced from earliest days and illustrated with a number of photographs. Protestant lessons are taught, and the essentially pagan character of the chair and its present use are clearly shown. This is a book well worth notice and study.

QUESTIONS OF THE HOUR. By the Rev. David Mullan. London: *Jarvold and Sons*. Price 2s. 6d.

The author has a burden upon his heart. He is profoundly convinced that the failure of the churches in regard to great public interests and responsibilities is due mainly to "our failure to give that due recognition to the supernatural which not only our deepest instincts demand, but which is warranted and authorized by the Holy Scriptures." Writing from the standpoint of an Irishman, the first three chapters deal with the religious situation in Ireland. Then follow chapters on the Supernatural, the Work of the Evangelist, the Work of the Teacher, and various aspects of Revival, and on all these, as well as the other topics contained in the book, the author

writes earnestly and usefully. We are unable to accept his explanation of the baptism of the Holy Spirit, though perhaps our difference may be largely one of expression. Nor are we prepared to endorse his view of the crucial importance of St. Matthew iii., but his intense earnestness and genuinely spiritual and practical aim are undoubted and admirable, and the book will provide every reader with food for thought and inspiration to action.

#### PAROCHIAL AND HOMILETIC.

THE OPPORTUNITY OF THE CHURCH OF ENGLAND. By Cosmo Gordon Lang, D.D. London: *Longmans, Green and Co.* Price: cloth, 3s. 6d. net; paper, 2s. 6d. net.

In these lectures, delivered in the Cambridge Divinity School in 1904, the Bishop wisely limited himself to the consideration of two difficulties and how they are to be met. "First, the dissolution of definite faith and custom in religion; and secondly, the indifference towards religion of the great masses of the people." The result is a successful and valuable book full of wise counsel, based on varied personal experience as a parochial clergyman and a Bishop. Among the special points are the emphasis placed on teaching, the strong insistence on preaching, and, in order to these, the absolute necessity of reading. The Bishop points out with great force that no organization, however strong or complete, can make up for the intellectual and spiritual equipment for the ministry. At the same time, methods of work, such as men's services, clubs, and other special efforts, all receive attention, and on each Dr. Lang has much to say that is wise and fruitful. Occasionally we notice a tendency to identify the Church of Christ with the Church of England, and the advice on biblical criticism is vague and indefinite where it is not positively unsatisfactory. The Bishop's views on the Sacraments and on Confession are not ours, nor, with all respect, do we think them warranted by the Prayer-Book. Apart from these, to us, serious weaknesses, the book will do nothing but good, and we are thankful that the Cambridge undergraduates should have had the opportunity of listening to so much wise, earnest, and statesmanlike advice. The author's close grip with the realities of East End work is very refreshing to see. When will some "pious founder" make it possible to have a similar series of lectures in the Divinity School at Oxford?

THE CHURCH PULPIT YEAR-BOOK. London: *J. Nisbet and Co., Ltd.* Price 2s. net.

A series of sermons or outlines for each Sunday and Holy Day of the present year. The preface states that former issues have "proved a real boon to thousands of overworked clergy, in affording them some assistance in the preparation of their sermons." This will give an idea of the purpose of the book. We cannot say that we are enamoured of help of this kind. It is apt to be a "crutch" which ought not to be needed. If used with extreme care a busy man will find much suggestion in these pages, but it would be somewhat awkward if a number of clergymen in the same neighbourhood used these sermons.

PREPARATION FOR ORDINATION. By B. W. Randolph, D.D. London :  
*Longmans, Green and Co.* Price 1s. net.

Much wise counsel from an experienced head of a theological college, especially as to the value and necessity of thorough preparation of various kinds before Ordination. We entirely dissent from the author's sacramental teaching as being untrue, both to Scripture and to the Prayer-Book.

## PAMPHLETS.

RELIGION IN THE HOME. By the Rev. A. B. G. Lillingston. London :  
*Elliot Stock.* Price 1d. Reprinted from the CHURCHMAN.

READING. An Address by the Right Rev. John Gott, D.D., Bishop of  
Truro. *S.P.C.K.* Paper cover. Price 2d.

WHAT IS MAN? An Address to Men and Women. By the Right Rev.  
G. F. Browne, D.D., Bishop of Bristol. *S.P.C.K.* Paper cover.  
Price 2d.

A CLUB FOR THE BOYS: WHY NOT OPEN ONE? By M. A. Lewis.  
*S.P.C.K.* Paper cover. Price 2d.

CONSTITUTION, STANDING ORDERS, AND SCHEME FOR THE REPRESENTATION  
OF THE LAITY. *S.P.C.K.* Paper cover. Price 2d.

THE CHURCH OF ENGLAND A GOODLY HERITAGE. A Sermon by the  
Right Rev. A. F. Winnington Ingram, D.D., Bishop of London.  
*S.P.C.K.* Paper cover. Price 1d.

PROPORTION IN LIFE. An Address by the Right Rev. A. F. Winnington  
Ingram, D.D., Bishop of London. *S.P.C.K.* Paper cover. Price 1d.

APATHY AND INDIFFERENCE. An Address by the Right Rev. A. F.  
Winnington Ingram, D.D., Bishop of London. *S.P.C.K.* Paper  
cover. Price 1d.

I AM A CHURCHMAN!—AND WHY? By the late Bishop J. C. Ryle, D.D.  
London : *C. J. Thynne.* Paper cover. Price 1d.

CHURCH AND STATE. By the late Bishop J. C. Ryle, D.D. London :  
*C. J. Thynne.* Paper cover. Price 1½d.

DISESTABLISHMENT: WOULD IT PLEASE GOD? By the late Bishop J. C.  
Ryle, D.D. London : *C. J. Thynne.* Price 3d. per dozen.

DISESTABLISHMENT: WHAT GOOD WOULD IT DO? By the late Bishop  
J. C. Ryle, D.D. London : *C. J. Thynne.* Paper cover. Price 3d.

## RECEIVED :

*Our Little Dots, The Child's Companion, Church Missionary Intelligencer, Church  
Missionary Gleaner, Awake, The Round World, India's Witness, Canadian  
Churchman, India's Women and China's Daughters, The Bible in the World,  
Bible Society Gleanings, The Cottager and Artisan, Church and People, South  
American Missionary Magazine, The Sunday at Home, Protestant Observer, Church  
of England League Gazette, Grievances from Ireland (No. 13), The Dawn of Day,  
Girls' Own Paper, Golden Sunbeams, Trinitarian Bible Society Quarterly Record,  
Open Doors (organ of Mrs. Meredith's Homes).*

